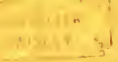


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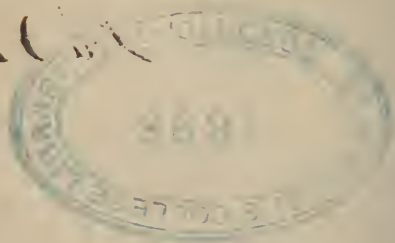
HISTORY OF GREECE

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*CHAMBERS'S EDUCATIONAL COURSE—EDITED BY
W. AND R. CHAMBERS.*

HISTORY OF GREECE,

ITS LITERATURE, PHILOSOPHY, AND ARTS.

FOR USE IN SCHOOLS,
AND IN PRIVATE INSTRUCTION.

EDINBURGH:

WILLIAM AND ROBERT CHAMBERS;

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THE HISTORY OF THE
CITY OF EDINBURGH

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PREFACE.

THE present volume belongs to the department of the Educational Course which is devoted to useful information. From its early and surprising pre-eminence in literature, philosophy, and the arts, Greece, and all connected with it, have occupied, and must ever continue to occupy, a large space in men's thoughts. It therefore becomes necessary that information on this subject should form a part of liberal education. In the present narrative, designed as a Class-book, and for the private study of the young, the political and military history are given with all possible brevity, so as to reserve a considerable space for what is of infinitely more importance, the history of Poetry, Morals, and the Imitative Arts. It will be in time accompanied by a similar volume respecting Rome.

EDINBURGH, *September 3, 1833.*

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HISTORY OF GREECE.

1. Certain nations in Asia and Africa, chiefly seated near the east end of the Mediterranean sea, appear to have been the first who possessed intellect sufficient to establish governments, and to cultivate literature, science, and the arts.

2. The early history of nations is generally mixed with fable, and it is not easy to distinguish what is true from what is false. There is reason, however, to believe that governments were established in China, Assyria, and Egypt, more than two thousand years before Christ, or above four thousand years from the present time. A people are justly supposed to have made a great advance from a barbarous state, when they begin to form a regular government, even though that government may be of a cruel and arbitrary kind.

3. In Egypt, letters seem to have been invented, and science first cultivated. Here also an architectural genius was displayed in the erection of the celebrated pyramids, besides many splendid temples for the worship of idols. The Chaldeans were remarkable in these early ages for their knowledge of astronomy. The Israelites took their rise, about nineteen hundred years before Christ, in Abraham, a Chaldean shepherd: they ultimately settled in Palestine. Nearly two thousand years before Christ, the Phœnicians flourished on the shores of the Levant, a part of the Mediterranean: they were the first who practised commerce on a great scale.

4. Civilisation had been in progress for a very considerable period of time in Asia and Africa, before any nation in Europe is known to have founded a regular government or

cultivated knowledge. The first European state of which we have any account, was that of Greece.

5. Greece is situated on the northern shore of the Mediterranean, between the Ionian and Ægean seas. It is a beautiful country of hills and vallies, like Wales or the Highlands of Scotland. Some of the hills are so high as to be constantly covered with snow. The vales enjoy a mild climate, and are of extreme fertility. Some of them, as Tempe and Arcadia, are spoken of with rapture by the poets of ancient times.

6. As the country was much divided by hills and seas, it was parted, from an early period, into several states, which were under separate governments, and often made war upon each other. The southern peninsula, anciently styled the Peloponnesus, and now the Morea, was divided into Laconia (containing the celebrated city of Sparta), Argolis, Achaia, Arcadia, Elis, and Messenia, each of which was only about the size of a moderate English county. Middle Greece (now Livadia); to the north of the Peloponnesus, and connected with it by the isthmus of Corinth, on which lay the city of that name, contained Attica (in which was the city of Athens), Megaris, Bœotia (in which was the city of Thebes), Phocis, Locris, Doris, Ætolia, and Acarnania. Northern Greece contained Thessaly (now the district of Jannina), Epirus (now Albania), and Macedonia (now Filiba Vilajeti), the last of which became distinctly incorporated with Greece only in the era of Philip and Alexander, between three and four hundred years before Christ.

7. To the east of Greece Proper, lay the numerous islands of the Ægean sea, otherwise denominated the Archipelago; with which may be included certain islands lying in the Mediterranean sea in the same direction, the principal of which were Rhodes, Cyprus, and the Cyclades. To the south lay Cythera (now Cerigo), and Crete (now Candia). To the west, in the Ionian sea, lay Corcyra (now Corfu), Cephalonia, Ithaca, and others, now constituting the distinct confederacy of the Ionian Islands, under the protection of Great Britain.

FIRST PERIOD.

FROM THE EARLIEST TIMES TILL THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C.—POETICAL AND TRADITIONAL HISTORY OF GREECE.

8. Grecian history commences above eighteen hundred years before Christ. The thousand years preceding 875 B. C.,* when Lycurgus gave laws to Sparta, are considered as not strictly historical, on account of the events which distinguished them having been commemorated chiefly by tradition and poetry. Yet, however mingled with fable, the history of this long period is not unworthy of notice, seeing that the Greeks themselves believed in it, and made its incidents and heroes the theme of perpetual allusion in their poetry, and even a part of their religion.

9. According to the Greek poets, the original inhabitants of the country, denominated Pelasgians, were a race of savages, who lived in caves, and clothed themselves with the skins of wild beasts. Uranus, an Egyptian prince, landed in the country, and became the father of a family of giants, named Titans, who rebelled against and dethroned him. His son, Saturn, who reigned in his stead, in order to prevent the like fortune from befalling himself, ordered all his own children to be put to death as soon as they were born. But one named Jupiter was concealed by the mother, and reared in the island of Crete, from which, in time, he returned, and deposed his father. The Titans, jealous of this new prince, rebelled against him, but were vanquished and expelled from Greece.

10. Jupiter divided his dominions with his brothers, Neptune and Pluto. The countries which he reserved to himself he governed with great wisdom, holding his court on Mount Olympus, a hill in Thessaly, seven thousand feet in height, and the loftiest in Greece. Any truth which there might be in the story of the Titans and their princes, was completely disguised by the poets, and by the popular ima-

* The letters B. C. are here and elsewhere used to signify Before Christ.

gination. Saturn, Jupiter, Neptune, and Pluto, were looked back to, not as mortals, but as deities; and the top of Mount Olympus was supposed to be the heavenly residence of the gods, by whom the affairs of mortals were governed. And for ages after the dawn of philosophy, these deified sons of Saturn, and numberless others connected with them, were the objects of the national worship, not only among the Greeks, but also among the Romans.

11. At an uncertain but very early date, an Asiatic people, named the Hellenes, immigrated into Greece, in some cases expelling the Pelasgi, and in others, intermingling with them, so that in process of time all the inhabitants of Greece came to be called Hellenes. They were, however, divided into several races, the principal of which were named Dorians, Æolians, and Ionians, and each of these spoke a dialect differing in some respects from those made use of by the others. These dialects were named the Doric, Æolic, and Ionic, in reference to the tribes which used them; and a fourth, which was afterwards formed from the Ionic, was named the Attic, from its being spoken by the inhabitants of Attica.

12. In the year 1856 B. C., Inachus, a Phœnician adventurer, is said to have arrived in Greece, at the head of a small band of his countrymen. Phœnicia, a small state on the coast of the Mediterranean, in Asia Minor, was at this time one of a few countries, including Egypt and Assyria, in which some degree of civilisation prevailed, while all the rest of the people of the earth remained in their original barbarism, like the Pelasgians before the supposed arrival of Uranus. Navigation for the purposes of commerce, and the art of writing, are said to have originated with the Phœnicians. On their arrival in Greece, Inachus and his friends founded the city of Argos, at the head of what is now called the Gulf of Napoli, in the Peloponnesus.

13. Three hundred years after this event (1556 B. C.), a colony, led by an Egyptian named Cecrops, arrived in Attica, and founded the celebrated city of Athens, fortifying a high rock which rose precipitously above the site afterwards occupied by the town.

14. Egypt is situated in the north-eastern part of Africa.

It is bounded on the north by the Mediterranean sea, and is watered by the great river Nile, the periodical overflowings of which, by supplying the moisture necessary for vegetation, render the soil very fertile. From this country, which had at a very early period made considerable advances in some of the arts and sciences, Cecrops imported much valuable knowledge to the rude inhabitants of Attica, whom he had persuaded or obliged to acknowledge him as their chief or king. He placed his rocky fastness under the protection of an Egyptian goddess, from whose Greek name *Athena* (afterwards changed by the Latins into *Minerva*), the city which subsequently rose around the rock was called *Athens*.

15. About the year 1493 B. c., Cadmus, a Phœnician, founded the city of Thebes in Bœotia; and, among other useful things which he communicated to the Greeks, he is said to have taught them alphabetical writings, although it is certain that that art did not come into common use in Greece until many centuries after this period.

16. The city of Corinth, situated on the narrow isthmus which connects the Peloponnesus with the mainland of Greece, was founded in the year 1520 B. c., and from its very advantageous position on the arm of the sea to which it anciently gave a name, but which is now known under the appellation of the Gulf of Lepanto, it very soon became a place of considerable commercial importance. Sparta or Lacedæmon, the celebrated capital of Laconia in the Peloponnesus, is said to have been founded about 1520 B. c., by Lelex, an Egyptian.

17. In the year 1485 B. c., an Egyptian named Danaus, accompanied by a party of his countrymen, arrived at Argos, the inhabitants of which must have been, at that period, in an exceedingly rude state, since it is said that he excited their gratitude so much by teaching them to dig wells, when the streams from which they were supplied with water were dried up with the heat, that they elected him as their king.

18. Fully more than a century after this period (about 1350 B. c.), Pelops, the son of a king of Phrygia, a country in Asia Minor, settled in that part of Greece which was afterwards called from him Peloponnesus, or the island of

Pelops, where he married the daughter of one of the native princes, whom he afterwards succeeded on the throne. In the course of his long reign, he found means to strengthen and greatly extend his influence in Greece, by forming matrimonial alliances between various branches of his own house and the other royal families of the Peloponnesus. Agamemnon, king of Mycenæ, in Argolis, who was, according to the poet Homer, the commander-in-chief of the Greeks at the siege of Troy, and Menelaus, king of Sparta, on account of whose wrongs that war was undertaken, were descended from this Phrygian adventurer.

19. Hercules, a Theban prince, was another of the descendants of Pelops. The numerous and extraordinary feats of strength and valour of Hercules excited the admiration of his contemporaries, and, being afterwards exaggerated and embellished by the poets, caused him at length to be regarded as a person endowed with supernatural powers, and even to be worshipped as a god.

20. According to the poets, Hercules was the son of the god Jupiter, and of Alcmena, daughter of Electryone, king of Mycenæ. Before his birth, his mother married Amphytryon, king of Thebes, by whom the infant Hercules was adopted as his son. While yet a child in the cradle, he is fabled to have crushed to death two snakes which the goddess Juno had sent to destroy him. After he grew up, he performed many heroic and extraordinary actions, commonly called his "labours." Among these was his killing a dreadful lion, by clasping his arms round its neck, and so choking it.

21. Another of the fabled labours of Hercules was his destroying the Hydra of Lerna. This was a monstrous seven-headed serpent, which haunted the small lake of Lerna, now Molini, in Argolis, and filled with terror the inhabitants of the whole of that part of the country. Hercules dauntlessly attacked it, and struck off several of its heads with his club. But these wonderful heads were no sooner beaten off than they grew on again, so that it seemed an impossibility to kill a monster whose injuries were so quickly repaired. At last, one of the companions of Hercules, having, at the hero's request, seared with a hot iron the necks

of the hydra as fast as each decapitation was accomplished, it was found that the heads did not afterwards grow on, and Hercules was thus enabled to complete the destruction of the reptile.

22. Another achievement of Hercules, to which allusion is often made by modern writers, was the cleansing of the stables of Augeus, king of Elis, in which three hundred cattle had been kept for thirty years, without any attempt having been made, during all that time, to remove the accumulating filth. This much-required purification the hero accomplished by turning into the stables a river which flowed in the vicinity. Hercules also undertook an expedition for the purpose of carrying off the cattle of Geryon, king of Gades, now Cadiz, in Spain. Geryon is represented as having been a monster with three heads, and a proportionate supply of arms and legs, and to have ruled over the greater part of Spain with the utmost cruelty. He was killed by Hercules, who brought away his valuable flocks in triumph. In this expedition he is said to have formed the Strait of Gibraltar, in order to open a communication between the Mediterranean and Atlantic, by rending asunder Spain and Africa, which had until then been connected together. Two mountains (one on each side of the strait) raised by him in the execution of this task, were called the Pillars of Hercules, and the appellation is not infrequently made use of even at the present day.

23. After many adventures in foreign countries, he returned to the Peloponnesus, where he took to wife a lady named Dejanira. For a while they lived happily together, but, at last, believing that Hercules had become less attached to her than formerly, his consort presented him with a tunic steeped in a mixture which she expected to operate as a charm in regaining for her his affections, but which was in reality a deadly poison, artfully placed in her hands by an enemy. As soon as Hercules had put on this fatal garment, he was attacked with the most excruciating pain, and, being anxious to put a period as speedily as possible to his agonies, he stretched himself upon a funeral pile, and, causing a friend to set it on fire, was burned to ashes. His spirit is said to have ascended to heaven in a chariot drawn

by four horses, which Jupiter, the king of the gods, transmitted to earth for the purpose, and Juno, the celestial queen, gave him her daughter Hebe as his wife. Dejanira, on learning the unfortunate result of her attempt to recover her husband's love, put an end to her own life in despair.

24. Such are the wild fictions which have been handed down respecting Hercules, who was in reality nothing more than a Greek prince of great valour and bodily strength. Having been expelled from Mycenæ by a rival claimant of the throne of that state, he appears to have spent the greater part of his life in wandering over Greece at the head of a band of military followers, sometimes attacking and destroying the robber chiefs and petty tyrants who at that rude and unsettled period abounded in all parts of the country, and on other occasions engaging in predatory expeditions himself. His character bears no slight resemblance to that of the military chieftains who flourished in our own country a few hundred years ago, and who, with somewhat confused notions of right and wrong, were equally ready to succour the weak against a powerful oppressor, and to attack and plunder an enemy, or even, in many cases, an unoffending neighbour, whose numerous flocks offered a tempting booty.

25. During the lifetime of Hercules (1263 B. C.), Jason, a prince of Thessaly, made a voyage to Colchis, a country on the eastern side of the Euxine or Black Sea. His enterprise was afterwards greatly celebrated under the name of the Argonautic expedition, from Argo, the vessel in which he sailed. This ship is generally referred to by the ancients as the first that ever ventured on a long voyage. It is uncertain what was the real object of the Argonautic expedition, although it seems probable that, as Colchis was rich in mines of gold and silver, Jason and his companions, among whom were Hercules and several other persons of distinction, were actuated by a desire to rob the country of some of its valuable metals. The poets, however, tell us a different story. Phryxus and Helle, the son and daughter of Athamas, king of Thebes, being compelled, according to the poetical account, to quit their native country to avoid the cruelty of their stepmother, mounted on the back of a winged ram with a fleece of gold, and were carried

by this wonderful animal through the air towards Colchis, where an uncle of theirs, named *Ætes*, was king. Unfortunately, as they were passing over the strait now called the Dardanelles, which connects the *Ægean* sea with the Propontis, or sea of Marmora, *Helle* became giddy, and, falling into the water, was drowned. From her, says the fable, the strait was in future named the Hellespont, or sea of *Helle*.

26. When *Phryxus* arrived in Colchis, he sacrificed his winged ram to Jupiter, in acknowledgment of divine protection, and deposited its golden fleece in the same deity's temple. He then married the daughter of *Ætes*, but was afterwards murdered by that king, who wished to obtain possession of the golden fleece. To avenge *Phryxus's* death, *Jason*, who was his relation, undertook the expedition to Colchis, where, after performing several marvellous exploits, he not only obtained the golden fleece, but persuaded *Medea*, another daughter of king *Ætes*, to become his wife, and to accompany him back to Greece.

27. One of the persons associated with *Jason* in the Argonautic expedition, was *Theseus*, a hero almost as celebrated as *Hercules* himself. His father, *Ægeus*, was king of Athens, and his mother, *Æthra*, was the daughter of *Pittheus*, king of Trœzen, in Argolis. An insurrection which broke out in Attica obliged *Ægeus* to leave *Æthra* at her father's court, before *Theseus* was born, and to repair in haste to Athens. Before his departure, he conducted his wife to a lonely spot in the vicinity of Trœzen, where there stood a large rock with a cavity in the centre. In this hollow he placed a pair of sandals and a hunting-knife, and, after covering them over with a piece of marble of great weight, he addressed *Æthra* in the following words:—"If our child shall prove a boy, let his removal of this stone be one day the proof of his strength; when he can do this, inform him of his parentage, and send him with the tokens it covers to me in Athens."

28. When *Theseus* had arrived at manhood, his mother, remembering the words of *Ægeus*, took him to the rock where the tokens were hidden, and desired him to try to lift off the mass of marble which his father had placed above

them. Being a youth of uncommon strength, he accomplished this with great ease, upon which Æthra communicated to him the rank of his father, and, giving him the sandals and the hunting-knife, charged him to bear them to king Ægeus at Athens.

29. Trœzen, where the young prince of Athens was nurtured, lay on the western shore of the gulf which separates the Peloponnesus from Attica. As the journey to Athens by land was both circuitous and dangerous, Theseus was advised to cross to Attica by water. But his lofty spirit could not brook the idea of shrinking from danger, and he resolved to proceed to his destination overland. Hercules had before this time destroyed many of the robber chiefs who infested Greece, but, notwithstanding all his exertions, there were numbers still remaining; and as Theseus proceeded along the coasts of the Saronic gulf, he encountered and discomfited not a few of these marauding leaders. Among others, he is said to have destroyed a cruel chieftain, named Procrustes, who had a bed on which he stretched his captives, shortening or lengthening their bodies to correspond with the size of the bed, by either barbarously cutting off a portion of their limbs, or racking them out, as the case might be. After many toils and perils, Theseus arrived safe in Athens; and Ægeus, recognising him by the tokens he brought, presented him to the people as the heir to the throne.

30. The fame of his warlike exploits rendered Theseus a favourite with the Athenians, and, soon after his arrival among them, he took a step which greatly added to his popularity. In consequence of their want of success in a war with Minos, a celebrated king of Crete, the Athenians had been obliged to send to that sovereign an annual tribute of seven young men and as many young girls. These victims, it is probable, were, on their arrival in Crete, condemned to slavery; but the popular belief of those ignorant and superstitious times was, that they were thrown into a labyrinth constructed by an ingenious person named Dædalus, where they were devoured alive by a monster called a Minotaur, one-half of whose body resembled a man, and the other a bull.

31. When the time came round for selecting by lot the annual victims, Theseus, observing the horror of those on whom the lot fell, and the deep sympathy which was universally felt for their unhappy fate, resolved to make a bold effort to obtain the abrogation of the cruel tribute. For that purpose he voluntarily enrolled himself as one of the victims, and was sent to Crete along with the others. On his arrival there, he was well received by Minos, who had already heard of his heroic deeds, and who admired the warmth of patriotism which had led the Athenian prince thus to offer himself up a voluntary sacrifice for the sake of his country.

32. On further acquaintance, Minos conceived so high an opinion of Theseus, that he gave him his daughter Ariadne in marriage, and relinquished his claim to the humiliating tribute which he had hitherto exacted from the Athenians. Theseus then returned to Athens, where he was received with every demonstration of public respect. Annual sacrifices and festivals were instituted in commemoration of his patriotic conduct, and the vessel in which he had made his voyage to Crete was carefully preserved for many centuries, being from time to time repaired, until at last it became a question which was gravely discussed by the learned, whether it was or was not to be still regarded as the vessel of Theseus, after its various parts had been so often renewed.

33. Theseus succeeded his father on the Athenian throne (1234 B. C.), and by his wise regulations greatly consolidated the strength and increased the prosperity of his kingdom. Cecrops, the founder of Athens, had divided Attica into twelve districts, each of which possessed its own magistracy and judicial tribunals. As the country advanced in wealth and population, these districts became less closely connected with each other, and at the period of the accession of Theseus, they could hardly be regarded in any other light than as so many little independent communities, whose perpetual disputes kept the whole district in broils and confusion. But Theseus had influence enough with all parties to obtain their consent to the abolition of the separate jurisdictions, and to the fixing of all civil and judicial authority in the capital.

He at the same time voluntarily resigned into their hands a portion of his own power. Having divided the people into three classes, the nobles, the artizans, and the cultivators of the soil, he entrusted the first of these with the administration of public affairs, and the dispensation of justice, while he conferred upon every freeman or citizen, without distinction of class, a vote in the legislative assemblies. The command of the army, and the presidency of the state, he retained in his own person.

34. To strengthen the political union of the various districts of his kingdom by the tie of a common religion, he instituted a solemn festival, to be celebrated annually at Athens by all the inhabitants of Attica, in honour of Minerva, the tutelary deity of the city. This festival he denominated Panathenæa, or the feast of all the Athenians, the name by which the whole of the people of Attica were thenceforth called.

35. The wise and liberal policy of Theseus caused Attica to advance considerably beyond the other states of Greece in prosperity and civilisation; and the ancient historian, Thucydides, informs us that the Athenians were the first of the Greeks who laid aside the military dress and arms, which till now had been constantly worn. The example of Athens was not lost on the other Grecian communities, all of which gradually adopted, to a greater or less extent, those political institutions which had conferred so many advantages upon Attica.

36. Notwithstanding the judicious and exemplary conduct of Theseus in the early part of his reign, he appears to have afterwards allowed his restless and adventurous disposition to hurry him into many extravagances, and even crimes, by which he forfeited the respect of his people, and brought disgrace and suffering on his latter years. If we may believe the traditionary accounts, he accompanied Hercules in some of his celebrated expeditions, and, assisted by Pirithoüs, a king of Thessaly, engaged in many martial and predatory adventures, conformably rather with the very imperfect morality and rude manners of the age than with his own previous character. There reigned in Lacedæmon at this period, a king named Tyndarus, who had a beautiful

daughter called Helen, and, according to the ancient historians, Theseus and his friend Pirithoüs formed the bad design of stealing away this young lady, and a princess of Epirus named Proserpine. They succeeded in carrying off Helen; but in their attempt to obtain Proserpine, they fell into the hands of her father, by whom Pirithoüs was put to death, and Theseus thrown into prison. Meanwhile, Castor and Pollux, the brothers of Helen, who were afterwards deified, and whose names have been bestowed upon one of the signs of the zodiac, rescued their sister from the men to whom Theseus had given her in charge, and ravaged Attica in revenge for the injury they had received from its king.

37. Theseus was afterwards released from imprisonment by the assistance of Hereules, and returned home; but the Athenians had become so offended with his conduct, and were so angry at his having exposed them to ill-treatment from the Laedæmonians by his wicked attempt upon Helen, that they refused to receive him again as their sovereign. He therefore withdrew into exile, and soon after died in the island of Seyros. The Athenian people, however, never forgot the benefits he had, in his wiser days, conferred upon the state, and; many centuries after his death, his bones, or some which were supposed to be his, were conveyed to Athens with great pomp, and a splendid temple was erected above them to his memory.

38. The Laedæmonian princess who was stolen away by Theseus, afterwards became the occasion of a celebrated war. The fame of her great beauty having spread far and wide, many of the princes of Greece asked her from her father Tyndarus in marriage; but he, being fearful of incurring the enmity of the rejected suitors, declined showing a preference for any of them. Assembling them all, he bound them by an oath to acquiesce in the selection which Helen herself should make, and to protect her against any attempts which might afterwards be made to carry her off from the husband of her choice. Helen gave the preference to Menelaus, a grandson of Pelops, and this successful suitor, on the death of Tyndarus, was raised to the Spartan throne.

39. At this period, in the north-western part of Asia Minor, on the shores of the Hellespont and the Ægean

seas, there existed a kingdom, the capital of which was a large and well-fortified city, named Troy, or Ilium. Priam, the king of Troy, had a son whose name was Paris; and this young chief, in the course of a visit to Greece, resided for a time in Sparta at the court of Menelaus, who gave the Asiatic stranger a very friendly reception. Charmed with Helen's beauty, Paris employed the opportunity afforded by a temporary absence of her husband, to gain her affections, and persuade her to elope with him to Troy. It was not, according to the old poets, to his personal attractions, great as they were, that Paris owed his success on this occasion, but to the aid of the goddess of love, whose favour he had won by assigning to her the palm of beauty, on an occasion when it was contested between her and two other female deities.

40. When Menelaus returned home, he was naturally wroth at finding his hospitality so ill requited, and, after having in vain endeavoured, both by remonstrances and threats, to induce the Trojans to send him back his queen, he applied to the princes who had formerly been Helen's lovers, and called upon them to aid him, according to their oaths, in recovering her from her seducer. They obeyed the summons; and all Greece being indignant at the insult offered to Menelaus, a general muster of the forces of the various states took place at Aulis, a sea-port town of Bœotia, preparatory to their crossing the Ægean to the Trojan shore. This is supposed to have happened in the year 1194 B. C.

41. Of the chiefs assembled on this occasion, the most celebrated were, Agamemnon, king of Mycenæ; Menelaus, king of Sparta; Ulysses, king of Ithaca; Nestor, king of Pylos; Achilles, son of the king of Thessaly; Ajax, of Salamis; Diomedes, of Ætolia; and Idomeneus, of Crete. Agamemnon, the brother of the injured Menelaus, was elected commander-in-chief of the confederated Greeks. According to some ancient authors, this general was barbarous enough to sacrifice his daughter Iphigenia, to induce the gods to send a favouring gale to the Grecian fleet when it was detained by contrary winds in the port of Aulis; but as the earliest writers respecting the Trojan war make no

mention of this unnatural act, it is to be hoped that it never was performed.

42. The Grecian armament consisted of about twelve hundred vessels, with from fifty to one hundred and twenty men in each, and the army which warred against Troy is supposed to have amounted altogether to about one hundred thousand men. The Trojans, although reinforced by auxiliary bands from Assyria, Thrace, and Asia Minor, were unable to withstand the Greeks in the open country, and they therefore soon retired within the walls of their city.

43. In those early times men were unskilled in the art of reducing fortified places, and the Greeks knew of no speedier way of taking Troy than blockading it till the inhabitants should be compelled by famine to surrender. But here a new difficulty arose. No arrangements had been made for supplying the invaders with provisions during a lengthened siege; and after they had plundered and laid waste the surrounding country, they began to be in as great danger of starvation as the besieged. The supplies which arrived from Greece were scanty and irregular, and it became necessary to detach a part of the forces to cultivate the plains of the Chersonesus of Thrace, in order to raise crops for the support of themselves and their brethren in arms.

44. The Grecian army being thus weakened, the Trojans were encouraged to make frequent sallies, in which they were led generally by the valiant Hector, Priam's eldest and noblest son. Many skirmishes took place, and innumerable deeds of individual heroism were performed, all of which led to no important result, for the opposing armies were so equally matched, that neither could obtain any decisive advantage over the other. At length, after a siege of no less than ten years, in the course of which some of the most distinguished leaders on both sides were slain, Troy was taken, its inhabitants slaughtered, and its edifices burnt to the ground [1184 B. C.]

45. According to the poets, it was by a stratagem that this famous city was at last overcome. They tell us that the Greeks constructed a wooden horse of prodigious size, in the body of which they concealed a number of armed men, and then retired towards the sea-shore to induce the

enemy to believe that the besiegers had given up the enterprise, and were about to return home. Deceived by this manœuvre, the Trojans brought the gigantic horse into the city, and the men who had been concealed within it, stealing out in the night-time, unbarred the gates and admitted the Grecian army within the walls. The siege of Troy forms the subject of Homer's sublime poem, the *Iliad*, in which the real events of the war are intermingled with many fictitious and supernatural incidents.

46. The Greek princes discovered that their triumph over Troy was dearly paid for by their subsequent sufferings, and the disorganisation of their kingdoms at home. Ulysses, if we may believe the poets, spent ten years in wandering over seas and lands before arriving in his island of Ithaca. Others of the leaders died or were shipwrecked on their way home, and several of those who succeeded in reaching their own dominions, found their thrones occupied by usurpers, and were compelled to return to their vessels, and seek in distant lands a place of rest and security for their declining years. But the fate of Agamemnon, the renowned general of the Greeks, was the most deplorable of all. On his return to Argos, he was assassinated by his wife Clytemnestra, who had formed an attachment, during his absence, to another person. Agamemnon's son, Orestes, was driven into exile, but afterwards returned to Argos, and, putting his mother and her accomplices to death, established himself upon the throne.

47. About eighty years after the termination of the Trojan war, an extensive revolution took place in the affairs of Greece, in consequence of the subjugation of nearly the whole Peloponnesus by the descendants of Hercules. It has already been mentioned that that hero, who was a member of the royal family of Mycenæ or Argos, had been driven into exile by some more successful candidate for the throne of that state. After the hero's death, his children sought refuge in Doris, the king of which became subsequently so much attached to Hyllus, the eldest son of Hercules, that he constituted him the heir of his throne. Twice the Heraclidæan princes unsuccessfully attempted to establish themselves in the sovereignty of the Peloponnesus,

which they claimed as their right; but, on the third trial, they accomplished their object. In the year 1104 B. C., three brothers named Temenus, Cresphontes, and Aristodemus, said to have been the great-grandsons of Hyllus, invaded the Peloponnesus at the head of the Dorians, and conquered the greater part of it, with the exception of the province of Arcadia, the mountainous character of which enabled its inhabitants to defend it with success.

48. Temenus obtained the kingdom of Argos, Cresphontes established himself in Messenia, and as Aristodemus had died during the war, his twin sons Eurysthenes and Procles shared between them the throne of Sparta. The thrones of Corinth and Elis were occupied by other branches of the Heraclidæan family. The Dorian troops were rewarded with the lands of the conquered inhabitants, who were driven out of the Peloponnesus, or reduced to slavery. Great numbers of the Peloponnesians, who were expatriated by the Dorian invaders, passed over into Asia Minor, where they founded several colonies in a district afterwards called *Æolia*, from the name of the people by whom these colonies were established. Others took refuge in Attica, where the Athenians received them in a friendly manner. This, it would appear, gave offence to the new rulers of the Peloponnesian states, and war was commenced between the Dorians and the Athenians. In the year 1070 B. C., Attica was invaded by a large army of the Peloponnesians, and Athens itself seemed menaced with destruction. This emergency produced a display of patriotic devotion on the part of Codrus, the Athenian king, which has rarely been paralleled in the annals of the world, and deserves to be held in everlasting remembrance.

49. At Delphi, in Phocis, there was a temple of Apollo, to the priests of which the Greeks were wont to apply for information regarding future events, in the same manner as the people of comparatively recent times were accustomed to consult astrologers, soothsayers, and other artful impostors, on similar questions. Now, Codrus had learned that the Peloponnesians had received at Delphi a prophetic response or oracle, to the effect that they should be victorious in the war, if they did not kill the Athenian king,

Determined to save his country at the expense of his own life, Codrus disguised himself in a peasant's dress, and, entering the Peloponnesian camp, provoked a quarrel with a soldier, by whom he was killed.

50. It was not long until the dead body was recognised to be that of the Athenian king, and the Peloponnesians, remembering the condition on which the oracle had promised them success, were afraid to continue the contest any longer, and hastily retreated into their own territories. The Athenians were filled with admiration, when they heard of the noble conduct of their monarch, and, in the height of their gratitude, they declared that none but Jupiter was worthy of being their king after such a prince as Codrus.

51. It is supposed that they were partly induced to make this declaration by finding the sons of Codrus evince an inclination to involve the country in a civil war, regarding the succession to the throne. The Athenians, therefore, abolished royalty altogether, and appointed Medon, Codrus's eldest son, under the title of *Archon*, as chief magistrate of the republic for life; the office to be hereditary in his family as long as its duties should be performed to the satisfaction of the assembly of the people. And as Attica was overcrowded with the Peloponnesian refugees, these, together with a large body of Athenians, were sent into Asia Minor, under the charge of Androclus and Neleus, the younger sons of Codrus, to plant colonies to the south of those already formed in *Æolia*. The settlers founded twelve cities, some of which afterwards rose to great wealth and splendour. *Ionia* was the name bestowed upon the district, in reference to the Ionic stock from which the Athenians drew their descent.

52. Several Dorian colonies in Caria, a province still farther south than Ionia, completed the range of Grecian settlements along the western coast of Asia Minor. Cyprus, Rhodes, the coast of Thrace, and the islands of the *Ægean* sea, together with a considerable portion of Italy and Sicily, and even of France and Spain, were also colonised by bands of adventurers, who, at various periods, emigrated from Greece; so that, in process of time, the Grecian race, language, religion, institutions, and manners, instead of being

confined to the comparatively small country constituting Greece proper, were diffused over a very extensive region, comprising the fairest portions of Europe and of western Asia.

53. While this work of colonisation was going forward, the parent states of Greece were torn with internal dissensions, and were perpetually harassing each other in wars, of which the objects and incidents are now equally uncertain. Almost all that is known of the history of the two centuries immediately following the death of Codrus, is, that they were characterised by great turbulence and confusion, and that, during their lapse, many of the Grecian states and colonies followed the example of Athens, by abolishing monarchy. Others did not, till a later period, become republican, and Sparta long retained the singular form of regal government established there at the accession of the twin-brothers, Eurysthenes and Procles, the descendants of whom continued for several centuries to reign jointly in Lacedæmon, though, practically speaking, no state of Greece was more thoroughly republican in many important respects.

54. Greece had been all along divided into a number of independent states, and after the abolition of kingly government, several of these were split up into as many distinct republics as the state contained of towns. These divisions of the country, and the obstacles which the almost incessant wars interposed to a free communication between the inhabitants of the different districts, necessarily prevented the advancement of the Greeks in knowledge and civilisation; but, fortunately, a king of Elis, named Iphitus, at length devised an institution by which the people of all the Grecian states were enabled, notwithstanding their quarrels and wars with one another, to meet periodically on friendly terms, and communicate to each other such information as might be useful for the improvement and welfare of the whole.

55. This institution was the Olympic Festival. From a very remote period, the Greeks had been accustomed to engage in contests of strength and agility during their times of festivity, and also at the funerals of distinguished person-

ages. Iphitus conceived the idea of establishing a periodical festival in his own dominions, for the celebration of these ancient games, and of religious rites in honour of Jupiter and Hercules; and having obtained the authority of the Delphian oracle for carrying his design into execution, he instituted the festival, and appointed that it should be repeated every fourth year at Olympia, a town of Elis.

56. To this festival he invited all the people of Greece; and that none might be prevented from attending it by the wars in which any of the states might be engaged, the Delphic oracle commanded that a general armistice should take place for some time before and after each celebration. The date of the establishment of the Olympic Games [884 B. C.] was afterwards assumed by the Greeks as the epoch from which they reckoned the progress of time; the four years intervening between each recurrence of the festival being styled an *Olympiad*.

57. Three other institutions of a similar nature were afterwards established; namely, the Isthmian Games, celebrated near Corinth; the Pythian, at Delphi; and the Nemean, in Argolis. These took place on the various years which intervened between the successive festivals at Olympia; but although they acquired considerable celebrity, none of them rose to the importance and splendour of that of Iphitus. The games which were celebrated at the festivals consisted of foot and chariot races, wrestling and boxing matches, and other contests requiring strength and agility, together with competitions in poetry and music. The victors were crowned with an olive wreath; an honour which it was esteemed by the Greeks one of the highest objects of ambition to attain.

58. The religious beliefs and observances of the Greeks, constituting their mythology, are intimately connected with the fabulous and poetical portion of their history. It has already been stated that Uranus, his son Saturn, and his grandsons Jupiter, Neptune, and Pluto, appear to have been the chiefs of a colony of Egyptians who settled in Greece at an exceedingly remote period, and that after their death their ignorant posterity came in course of time to regard them as gods, and to pay them divine honours accordingly. Some,

however, are disposed to think that the Greeks borrowed their notions respecting these and several others of their deities from Egypt and Phœnicia, where they had been worshipped long before their introduction into Greece by the colonics from these countries. But whether this was really the case or not, it is certain that the Greeks greatly embellished the history, and augmented the number, of their fabulous divinities, so that at last they amounted to many thousands, of various degrees of dignity and importance.

59. According to the poets, who were the principal framers and expounders of the Grecian mythology, Jupiter, the chief of the gods, and the ruler of heaven and earth, was the son of Saturn, a god who had been compelled by a powerful and tyrannical brother, named Titan, to promise that he would destroy all his male children. This promise Saturn for some time fulfilled by devouring his sons as soon as they were born ; but, at last, Rhea, his wife, contrived to conceal the birth of Jupiter, Neptune, and Pluto, who thus escaped the fate of their brethren. On discovering that Saturn had male offspring alive in contravention of his engagement, Titan deposed him from his authority, and cast him into prison. But Jupiter, having grown up to manhood, overcame Titan in turn, and restored Saturn to his throne. These vicissitudes, it is to be observed, and others that befell the early divinities, were the result of the decrees of Fate ; a power over which the heathen gods are represented as having had no control.

60. Notwithstanding this filial conduct of Jupiter, he afterwards quarrelled with his father, whom he dethroned and chased into Italy, where Saturn is said to have passed his time in a quiet and useful manner, occupied solely in teaching the rude inhabitants to cultivate and improve the soil. He was afterwards known (under the name of Chronos) as the god of Time, and was usually represented under the figure of an old man holding in one hand a scythe, and in the other a serpent with



Saturn.

its tail in its mouth, in allusion to the destructive influence of time, and the endless succession of the seasons. The rule of Saturn in Italy was productive of so much happiness, that the period ever afterwards was called the Golden Age.

61. After Saturn had been driven into exile, his three sons divided his dominions amongst them. Jupiter reserved to himself the sovereignty of the heavens and the earth, Neptune obtained the empire of the sea, and Pluto received as his share the sceptre of the infernal regions.



Jupiter.

Jupiter did not, however, enjoy unmolested his supreme dignity, for the offspring of Titan, a race of terrible giants, set the new deity at defiance, and by piling the mountains named Pelion and Ossa on the top of one another, endeavoured to ascend into heaven to pluck him from his throne. The gods, in great alarm, fled from their divine abode on Mount Olympus into Egypt, where they concealed their true character by assuming the forms of various animals ; but Jupiter, assisted by

Hercules, at last succeeded in destroying the giants, and



Juno.

re-asserting his sovereign sway. Jupiter is always repre-

sented on a throne, with thunderbolts in his right hand, and an eagle by his side.

62. Jupiter took in marriage his sister Juno, who is described as a beautiful, but ill-tempered goddess, and is usually depicted as seated in a chariot drawn by two peacocks. Neptune, the brother of Jupiter, and god of the ocean, is painted as a half-naked man, of majestic figure, with a crown on his head, and a trident or three-pronged fork in his hand, drawn in a car over the sea by water-horses. Pluto, the remaining brother of Jupiter, and god

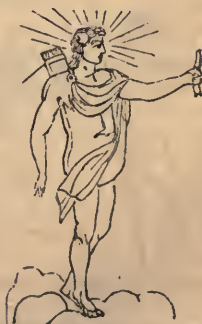


Neptune.

of the infernal regions, was painted by the Greeks as seated on a throne with his wife Proserpine by his side, and the three-headed dog Cérberus before him.



Pluto and Proserpine.



Apollo.

63. Nine of the most important of the deities were con-

sidered as the children of Jupiter. Apollo was the god of music, poetry, painting, and medicine: he is represented as a young man, of great elegance of person, with a bow in his hand, and a quiver of arrows at his back. Mars, the god of war, is drawn as an armed man in a car, with an inferior

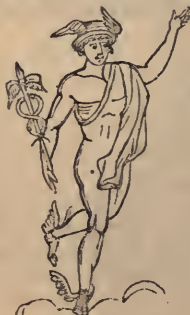


Mars.

female deity, named Bellona, by his side. Bacchus was the god of wine, and was usually represented as a young man, with a cup in one hand, and a spear called a thyrsus in the other. His name has given rise to many phrases in our language, expressive of circumstances connected with drink-



Bacchus.



Mercury.



Minerva.

ing. Mercury was the messenger of Jupiter, and the god of oratory, of merchandise, and of thieving. He was repre-

sented as a youth flying along the air, with wings at his cap and heels, and a peculiar wand called a caduceus in his hand. Minerva, the goddess of wisdom, was painted as a female of severe aspect, armed on the head and breast, and bearing a spear and shield, while an owl sits by her side. Venus, the goddess of beauty and love, was depicted as a



Diana.



Hebe.

handsome woman, in undress. Diana, the goddess of hunting and of chastity, appeared as a beautiful female, with bow and arrow in her hands, buskins on her limbs, and a crescent on her forehead. Hebe, the goddess of youth, took the form of a blooming young girl, and was said to bear the cup of Jupiter.



Vulcan.

64. Another of the children of Jupiter was Vulcan, who, being of ungainly form, and disagreeable in the eyes of his father, was cruelly thrust by him out of heaven, so that he fell on the isle of Lesbos, and, breaking a limb, was lame ever after. On earth, Vulcan employed himself as an artificer in iron, and hence he has been assumed as the patron of blacksmiths. Jupiter is said to have employed him in fabricating his thunderbolts. The gay

goddess Venus is represented as married to this homely deity, to whom she occasioned much uneasiness by the levity of her conduct. The workshop of Vulcan was believed to be underneath the burning mountain *Ætna*, in Sicily; and the term *volcano* is derived from that circumstance.

65. Besides the other attributes and avocations of Apollo, he was the deity of the Sun, having the task confided to him of guiding that luminary in its diurnal course through the heavens. His sister, Diana, had a similar charge over the moon. Apollo, or Phœbus, as he was also named, had a son called Phaethon, who, being, like many other young people, self-confident and rash, took advantage of the indulgent disposition of his father to obtain from him the charge of the chariot of the sun for one day. But Phaethon had not travelled far on his journey up the heavens, when his fiery steeds became unmanageable, and, running away with the sun, they descended so close to the earth, that that body was set on fire. Jupiter perceived what had happened, and, fearing that the whole universe would be consumed, he struck Phaethon dead with a thunderbolt; then, after a good deal of trouble, he extinguished the dangerous conflagration, and set the sun once more on its usual course.

66. None of the heathen deities is more frequently referred to than Cupid, the god of love. He was the son of Venus, and bore the aspect of a beautiful boy. He had a pair of wings, and was furnished with a bow and a quiver of arrows, which he shot into the hearts of those whom he wished to inflame with the tender passion over which he had control. So great was his power, that he could tame the most ferocious animals, and



break in pieces the thunderbolts of Jupiter himself.

67. There was a number of divinities of minor importance. Hymen was the god of marriage, and was represented with a crown of flowers on his head, and a lighted torch



in his hand. Æolus was the god of the winds, which he kept confined in caverns, except at such times as he chose to let them loose upon the world. Pan was the god of the country. He was flat-nosed and horned, and he had legs, feet, and a tail, resembling those of a goat. His favourite haunt was the vales of Arcadia, where he attracted the shepherds around him in admiration by the sweet sounds of his rustic pipe.

68. Ceres was the goddess of agriculture, and had a beautiful daughter, named Proserpine, who was carried off by Pluto while she was gathering flowers on the plains of Sicily, and installed as the queen of the infernal regions. Ceres, in despair at the loss of her daughter, and uncertain as to her fate, lighted a torch at Mount Ætna, and sought for her over the whole earth. In the course of her wanderings she arrived in Attica, and, finding its inhabitants ignorant of husbandry, furnished them with grain, and taught them how to cultivate their fields. She at the same time instituted the secret religious ceremonies at Eleusis, which were afterwards known by the name of the *Eleusian Mysteries*.

69. Ceres then continued her search for her daughter, and at length obtained information of what had happened to her. She immediately ascended to heaven, and demanded redress from Jupiter, who promised to compel Pluto to restore Proserpine, provided she had eaten nothing since her descent into hell. On inquiry, it was ascertained that she had eaten some pomegranates, so that her return to the upper world, was, according to the laws of the infernal regions, impracticable. But Jupiter, compassionating her disconsolate parent, ordained that Proserpine should divide her time between her mother and her husband, residing six months with each, alternately.

70. Astræa was the goddess of justice, and during the golden age, when men were virtuous and happy, she dwelt, like many other deities, on earth; but after the world be-

came wicked, she bade it a sorrowful farewell, and, ascending to heaven, was transformed into the sign of the zodiac which is named *Virgo*, or the Virgin. Themis was the goddess of law, and, after the departure of Astræa, she had also to sustain, as well as she was able, the character of the goddess of justice. We see, in this, as in some other fables, no small degree of meaning.

71. Inexorable destiny, which governs all things, was personified by three sisters, called *the Fates*, who represented the Past, the Present, and the Future. They were poetically described as constantly employed in spinning the thread of human life. One held the distaff, another span, and the third cut the thread when it had reached its appointed length. To the decrees of these stern sisters even Jupiter himself was obliged to bend, and his thunders, which affrighted all the other divinities, were heard by them undisturbed.

72. The *Furies* were also three in number, and to them belonged the task of punishing the guilty both on earth and in hell. Instead of hair, their heads were covered with serpents, and their looks were fierce and terrible. Each of the sister-furies waved a torch in the one hand, while the other wielded a scourge. The latter instrument inflicted remorseless punishment on those who had incurred the anger of the gods. Wars, famine, and



The Furies.

pestilence—the penalty of vice and crime—proceeded from these dread sisters, and *Grief*, *Terror*, and *Madness*, were painted as their inseparable followers.

73. These avengers of guilt form a striking contrast to another sisterly trio, to whom the ancients gave the name of *the Graces*. The Graces were named Aglaia, Thalia, and Euphrosyne, and their aspect and attributes corresponded with the common name they bore. They were the daughters of Bacchus and Venus, and were usually represented as unattired, and linked in each other's arms.

74. The nine *Muses* were named Thalia, Melpomene, Calliope, Clio, Erato, Euterpe, Polyhymnia, Terpsichore, and Urania. They were the patronesses of literature and the fine arts, and resided on Parnassus, a lofty mountain in the district of Phocis. Thalia presided over comedy; Melpomene over tragedy; Erato over amatory poetry; Polyhymnia over lyric poetry; Calliope over heroic or epic poetry and eloquence; Clio over history; Euterpe over Music; Terpsichore over dancing; and Urania over the study of astronomy.

75. There was a class of demi-gods, who filled imaginary places in every corner both of earth and sea. The shady groves and flowery vales were peopled by Dryads or wood-nymphs, and Satyrs, a species of rural deities, who, like Pan, had the horns, legs, and feet of a goat. Mountains and streams possessed their guardian gods and goddesses, and every fountain had its Naiad or water-nymph. The lively imagination of the Greeks made them consider the thunder as the voice of Jupiter; the soft breezes of summer were to them the movement of the wing of Æolus; the echo of the forest was the voice of a goddess, and the gentle murmur of the streamlet sounded as the tones of its presiding deity. In short, whatever sound or sight in nature charmed their fancy, the Greeks ascribed the pleasure to the agency of unseemly, but beautiful and immortal, beings.

76. Physical beauty was, nevertheless, much more prominent than moral, in the divinities shaped out by the imagination of the Greeks. Their gods were represented as mingling in the affairs of mortals, and frequently lending their superior power and intelligence to the promotion of schemes of vice and villany. They were animated by envy, malice, and all the evil passions to which men are subject, and they did not hesitate to adopt any measures, however base, to gratify their nefarious purposes. Even Jupiter, the king of heaven, is described as acting a very profligate part on earth.

77. Yet, strange as it may seem, most of the Greeks appear to have been impressed with sincere religious feelings. The stories of their gods had come down to them with the authority of antiquity, and habit made them bow to beings of whose characters their reason could not approve. It seems

impossible, however, that the sages, philosophers, and other persons of cultivated intellect, who flourished in Greece, could have reposed faith in the tissue of gross and extravagant fables of which this mythology was composed, and, in reality, it is known that Socrates and others of the wisest men of antiquity, rejected the popular belief, and, observing the unity of design which is apparent in all the works of nature, rightly conjectured that the whole universe must have been created by one omnipotent and omniscient God, the sovereign and ruler of all.

78. The Greeks believed in a future state of rewards and punishments. They imagined, that, after death, the souls of men descended to the shores of a dismal and pestilential stream, called the Styx, where Charon, a grim-



Charon.

looking personage, acted as ferryman, and rowed the spirits of the dead across the melancholy river, the boundary of the dominions of Pluto. To obtain a passage in Charon's boat, it was necessary that the deceased should have been buried. Those who were drowned at sea, or who were in any other manner deprived of the customary rites of sepulture, were compelled to wander about on the banks of the Styx for a hundred years, before being permitted to cross it.

79. After quitting the vessel of Charon, the trembling shades advanced to the palace of Pluto, the gate of which was guarded by a monstrous dog, named Cerberus, which had three heads, and a body covered with snakes instead of hair. They then appeared before Minos, Rhadamanthus, and Acanthus, the three judges of the infernal regions, by

whom the wicked were condemned to torments, and the good rewarded with heavenly pleasures.

80. Tartarus, the place of punishment, was the abode of darkness and horror. There Tantalus, for a vile crime done in life, remained perpetually surrounded with water, which fled from his lips whenever he attempted to quench his burning thirst, while over his head hung branches laden with the most inviting fruits, which shrunk from his grasp as often as he stretched out his hand to pluck them.

81. There also was Ixion bound with serpents to the rim of a wheel, which, constantly revolving, allowed no cessation of his agonies. Another variety of punishment was allotted to Sisyphus, who was condemned to the endless task of rolling a huge stone up the side of a steep mountain, which he had no sooner accomplished than it rolled down again to its former place. On one side criminals were writhing under the merciless lash of the avenging Furies, and on another were to be seen wretches surrounded with unquenchable flames.

82. Elysium, the abode of the blessed, was a region of surpassing loveliness and pleasure. Groves of the richest verdure, and streams of silvery clearness, were to be met with on every side. The air was pure, serene, and temperate; the birds continually warbled in the woods, and a brighter light than that of the sun was diffused throughout that happy land. No cares nor sorrow could disturb its inhabitants, who spent their time in the enjoyment of those pleasures they had loved on earth, or in admiring the wisdom and power of the gods.

83. The Greeks were pre-eminently an imaginative people, and, accordingly, both their mythology and their religious rites were calculated rather to amuse the fancy than to interest the feelings or improve the heart. Their public worship was altogether ceremonial. In magnificent temples they invoked and offered sacrifices to the gods, and the solemn festivals of their religion consisted of pompous processions, public games, dramatic entertainments, feasting, and masquerading. To these were added, in the worship of Bacchus, drunkenness, indecency, uproar, and every species of licentiousness. It was no business of the priests

to inculcate lessons of morality ; the only doctrine taught by them was, that the gods demanded slavish adulation, and an outward show of reverence from their worshippers, who would be rewarded with the divine favour in proportion to the abundance and costliness of their offerings.

84. Besides the public services of religion, there were certain secret rites, performed only by the initiated, in honour of particular divinities. The most remarkable of these mystical observances were the feasts celebrated at Eleusis, in Attica, in honour of the goddess Ceres. They were called, by way of eminence, *the Mysteries* ; and all who were initiated in them, were bound by the most solemn oaths never to reveal them. The Athenians alone were admissible to the Eleusinian rites, and they were very careful to avail themselves of their peculiar privilege, believing that those who died without initiation would be condemned to wallow for ever in mud and filth in the infernal regions.

85. The penalty of death was denounced against all who should divulge these mysteries, or who should witness them without being regularly initiated ; but, notwithstanding the rigorous manner in which this law was enforced, sufficient disclosures have been made concerning them, to prove that they consisted principally of such mystical ceremonies, and optical delusions, as were fitted to excite the superstitious veneration and dread of the bewildered votaries. Processions, gymnastic contests, music, and dancing, constituted an indispensable part of this religious festival, as of others, and the nocturnal orgies of the devotees were scarcely less extravagant and immoral than those of the Bacchanalians.

86. The gods were supposed to communicate with men, and to reveal the secrets of futurity by means of oracles, several of which existed in various parts of Greece. One of the earliest, and, for some time, most celebrated of these, was that of Dodona, in Epirus. Near that place there was a grove of oaks, which, according to the superstitious belief of the ancients, chaunted the message of Jupiter to devout inquirers. Black pigeons were also said to frequent this grove, and to give oracular responses. The oracle at Dodona is believed to have owed its origin to an artful woman, who had been stolen from a temple of Jupiter in Egypt,

and sold as a slave in Epirus. To escape from the evils of her degraded condition, she resolved to work upon the ignorance and credulity of those among whom she had been brought, and, stationing herself in the grove of oaks which afterwards became so famous, she gave out that she was inspired by Jupiter, and could foretell future events. The scheme succeeded, and she soon acquired great repute for her skill in divination, and, after her death, other artful persons were not backward in embracing a profession which was rewarded both with profit and respect.

87. But by far the most celebrated of the Grecian oracles was that of Apollo at Delphi, a city built on the slopes of Mount Parnassus, in Phocis. At a very remote period it had been discovered, that, from a deep cavern in the side of that mountain, an intoxicating vapour issued, the effect of which was so powerful as to throw into convulsions both men and cattle. The rude inhabitants of the surrounding district, unable to account for this phenomenon, conceived that it must be produced by supernatural agency, and regarded the incoherent ravings of those who had inhaled the noxious vapour as prophecies uttered under the inspiration of some god.

88. As the stupifying exhalation ascended out of the ground, it was at first conjectured that the newly discovered oracle must be that of the very ancient goddess, *Earth*, but Neptune was afterwards associated with this divinity, as an auxiliary agent in the mystery. Finally, the whole credit of the oracle was transferred to Apollo. A temple was soon built on the hallowed spot, and a priestess, named the *Pythoness*, was appointed, whose office it was to inhale, at stated intervals, the prophetic vapour. To enable her to do so without the risk of falling into the cavern, as several persons had previously done, a seat, called a tripod, from its having three feet, was erected for her accommodation directly over the mouth of the chasm.

89. Still, however, the Pythoness held an office which was neither safe nor agreeable. The convulsions into which she was thrown by the unwholesome vapours of the cavern, were in some instances so violent as to cause immediate death, and were at all times so painful that force was often

necessary to bring the official to the prophetic seat. The unconnected words which the Pythoness screamed out in her madness, were arranged into sentences by the attendant priests, who could easily place them in such an order, and fill up the breaks in such a way, as to make them express whatever was most suitable to the interests of the *shrine*, which was the main object. Lest the oracle should be brought into discredit, care was, in general, taken to couch the response in language so obscure and enigmatical, that, whatever course events should take, the prediction might not be falsified, or rather might appear to be verified. It may be observed that, in the course of time, the plan of simulating convulsions was most probably adopted by the chief agent in these impositions.

90. The fame of the Delphic oracle soon became very extensive, and no enterprise of importance was undertaken in any part of Greece, or of its numerous colonies in the islands and along the coasts of the *Ægean* and *Mediterranean* seas, without a consultation of the Pythoness. The presents received from those who resorted to it for counsel, not a few of whom were princes or influential and wealthy leaders, formed a source of great and permanent revenue to the institution, and not only afforded the officiating priests a comfortable maintenance, but furnished also the means of erecting a splendid temple instead of the rude edifice which had been originally constructed.

91. The high veneration in which the Delphic oracle was held, gave its directors a large share of influence in public affairs; an influence which they sometimes exerted in a most commendable manner in sanctioning and furthering the schemes of the statesmen, legislators, and warriors, who undertook to improve the political systems, reform the laws and manners, or defend the liberties of Greece. Like the Olympian Festival, it also formed a bond of union among the numerous independent communities of Greece, and, by lending the authority of the gods to measures of general utility, often repressed petty jealousies and quarrels, and excited all to study the common welfare.

92. Even when the rest of Greece was vexed by civil war, the chosen territory of *Apollo* was undisturbed by the

din of arms ; and the security which it enjoyed, on account of its sacred character, caused Delphi to become a place of deposit for much of the wealth of the states. Lest the fear of divine vengeance should not prove a sufficiently strong consideration to deter the warlike communities by which Delphi was surrounded, from plundering a temple in which so much treasure was accumulated, the sanctuary was placed under the special protection of the Amphictyonic Council.

93. This council consisted of two deputies from each of the principal states of Greece, and its duties were to effect, by its recommendation and authority, a settlement of all political and religious disputes which might arise between the various communities, and to decide upon proposals of peace or war with foreign nations. The date of its establishment is uncertain, but it is supposed to have been in existence as early as the fourteenth or fifteenth century before the Christian era ; that is to say, about two or three hundred years before the war of Troy. Amphictyon, its founder, is asserted by some to have been a king of Attica, and by others to have reigned over not only that district, but the whole of Greece to the south of Thessaly.

94. The Amphictyonic Council met twice a-year ; in autumn at the pass of Thermopylæ, on the northern frontier of Thessaly, and in spring at Delphi. Each deputy took an oath, to the effect that he would never subvert or injure any Amphictyonic city, and that, if such outrages should be attempted by others, he would oppose them by force of arms. He further swore, that if any party inflicted injury on the sacred territory of Delphi, or formed designs against the temple, he would use his utmost efforts to bring the offenders to punishment. This council was sometimes of great use, and it would have been of much more, if the Greeks had been duly impressed with the importance of confederation as a means of advancing the general interest. But this, unfortunately, was not the case ; and, consequently, except in a few great emergencies, the council appear to have had but little influence in preventing or suppressing civil dissensions and wars among the states of Greece.

POETS WHO FLOURISHED IN THE FIRST PERIOD.

95. As in most other countries, poetry flourished in Greece earlier than prose. At a very remote period, Linus, Orpheus, and Musæus, are said to have composed poetry ; but although some verses, attributed to them, are still extant, it is now generally admitted that these must have been the production of comparatively modern times. Homer, the most ancient of the Grecian poets whose works have been preserved, is understood to have existed in the tenth century before Christ, or about three centuries previous to the appearance of any known prose writers in the land.

96. Respecting Homer, very little is known with certainty : it has been even doubted whether such a man ever lived. It was not till about the year 540 B. C. that an Athenian ruler, named Pisistratus, employed some learned men to collect and arrange a series of poetical fragments, which had until then been preserved chiefly by oral tradition, and were popularly attributed to an early poet named Homer. The collected pieces formed the two long epic poems, named the *Iliad* and the *Odyssey*, as now known to the world. Whether Homer was only a being of imagination, and how far, if he really existed, the poems written down by order of Pisistratus resembled those composed by the reputed author, are questions which have caused, and not without reason, very great disputation. One circumstance, of which we can still judge, is certainly very favourable to the supposition that they were the work of one mind—namely, the uniform character of the composition. It must also be remembered, that before written literature existed, oral tradition was very different from what it is now. Poems and other compositions were not then left to chance remembrance, but were committed to memory by individuals who gained a living by reciting them, and who in turn taught them for a price to others.

97. The biographers of Homer represent him as a blind old minstrel, who went from place to place, reciting or singing his verses for a livelihood. He is said to have lived about the year 900 B. C., and to have been a native of the

isle of Scio, on the western coast of Asia Minor, which seems to account for the Ionic dialect in which his poems were written. Many years after he had closed a life of penury and neglect, no fewer than seven considerable Grecian cities contended for the honour of having given birth to this inspired mendicant—a circumstance highly characteristic of a country in which the desire of fame was the ruling appetite of men, both as individuals and as communities. The island of Scio is nevertheless regarded as most likely to have been his birth-place.

98. The *Iliad* and *Odyssey* of Homer are long narrative poems, illustrative of events connected with the Trojan war. At the time when the *Iliad* opens, the tenth and last year of the siege has already arrived, and the remaining incidents and final result of the contest are successively described with great poetical power. This is the whole subject of the twenty-four books or sections of the *Iliad*, yet the characters and scenes portrayed in the poem are so numerous as to add the strong charm of variety to its other beauties. The immortal gods are represented as not only feeling a deep interest, but even making themselves active parties, in the war; which intermixture of divine and human agency in the poem, has, of course, the effect of taking from it all natural probability; yet, leaving this objection aside, there is much in the *Iliad* to engage the attention of an inquirer into the early history of mankind. It abounds with descriptions and incidents which throw a light upon either the time of action in the poem, or the time of its composition. Heroes are represented as in those days yoking their own cars; queens and princesses are busied in spinning; and Achilles kills his mutton with his own hand, and dresses his own dinner. Yet these operations, tame and commonplace, if not vulgar, as they are, do not, in the hands of Homer, detract in the slightest degree from the dignified grandeur of the characters who perform them.

99. The general tone of the poem is grave and lofty, and it occasionally rises into sublimity. In the language there is often a surprising felicity, inasmuch that one word will sometimes fill the mind of the reader with a perfect

and delightful picture. But the great merit of the poem lies in the strength of thought, and the singular ardour of imagination, which it displays. "No poet was ever more happy," says Dr Blair, "in the choice of his subject, or more successful in painting his historical and descriptive pieces. There is a considerable resemblance in the style to that of some parts of the Bible—for instance, Isaiah—which is not to be wondered at, seeing that the writings of the Old Testament are productions of nearly the same age, and of a part of the world not far from the alleged birth-place of Homer."

100. The *Odyssey* has been said to resemble a work called forth by the success of a previous one, and ranks as a whole below the *Iliad*. It relates to the adventures which befell Ulysses, king of the island of Ithaca, on his way home from the Trojan war. Both this poem and the *Iliad* have continued for more than two thousand years to enjoy the admiration of mankind; and it is certainly a proof of surpassing merit, that no effort in the same style of poetry, though made under circumstances much more advantageous than those of the blind old minstrel, has ever been in nearly the same degree successful.

101. Hesiod, a poet much inferior in powers to Homer, whose contemporary he is generally supposed to have been, was the author of several poems of considerable merit, two of which, entitled *The Theogony, or the Generation of the Gods*, and *The Works and Days*, have come down to modern times. The former of these compositions is a poetical account of the origin, relationship, rank, and peculiar characteristics and functions, of the divinities worshipped by the Greeks; and the other piece is a sort of rustic calendar in verse, with directions for the proper performance of agricultural labours. The Roman poet, Virgil, acknowledged that he had taken this poem as his model when composing his *Georgics*, although it must be allowed, that, in this instance, the imitation far surpassed the original.

102. Few of the events of Hesiod's life have been recorded, and of the scanty notices which we possess respecting him, some appear to be entitled to little credit. He was a native of Ascera, a town of Bœotia, and spent his

youthful years in tending his father's sheep on the sides of Mount Helicon. He had a brother, named Perses, who contrived to swindle Hesiod out of his share of an estate which their father, at his death, had left to be divided between them. Hesiod, fortunately, was so circumstanced otherwise, that he could procure, in moderation, the comforts of life; and he was so little ambitious, that, instead of giving way to unavailing regret at the disappointment of his just expectations, he contented himself with recording in verse his pity for those who place their happiness in wealth, and who endeavour to obtain it even at the expense of honesty. And, so forgiving was his disposition, that, notwithstanding the cruel and unjust manner in which his brother had used him, he subsequently assisted him more than once in distresses which overtook him.

103. Hesiod gained a public prize in a poetical contest which took place at the celebration of funeral games in honour of a king of Eubæa. The poet lived to a great age, and is stated to have spent the latter part of his life in Locris, in the vicinity of Mount Parnassus. Quiet and inoffensive as his disposition was, it was his fate to meet with a violent death. A Milesian who resided in the same house with him had committed a gross outrage upon a young woman, whose brothers, erroneously supposing that Hesiod had connived at the crime, included him in its punishment. They murdered both the innocent poet and the guilty Milesian, and cast their bodies into the sea.

SECOND PERIOD.

FROM THE INSTITUTION OF THE OLYMPIC FESTIVAL, 884 B. C.,
TILL THE COMMENCEMENT OF THE PERSIAN WAR, 493 B. C.

104. Although the Greeks had begun to emerge from their primitive barbarism, they were still in a very rude and ignorant condition, at the date of the institution of the Olympic Festival. War continued to be the familiar and favourite occupation of the people, and the arts of peaceful and civilised life were in a great measure unknown or de-

spised. In such a state of society, bodily strength and activity were much more valuable qualities, even in the prince or leader, than mental superiority; while, for the mass of the community, the cultivation of the physical powers, and the inculcation of a superstitious reverence for the gods, were the only education that was deemed useful or desirable.

105. The population of the various states was divided into three classes, namely, the citizens, the unenfranchised populace, and the slaves. All political power was monopolised, even in the most democratical of the Grecian communities, by the first of these classes, while in the oligarchical states, only that small portion of the citizens which constituted the nobility or aristocracy, possessed any influence in the management of public affairs. The mechanical and agricultural labours necessary for the support and comfort of the whole, were chiefly performed by the inferior class of free inhabitants, who did not enjoy the privileges of citizenship, and by the slaves, who formed a considerable part of the population of every state. These slaves were sprung from the same general or parent stock, spoke the same language, and professed the same religion, as their masters. They were, in most cases, the descendants of persons who had been conquered in war, but were in some instances acquired by purchase.

106. The prudent and liberal policy of Theseus, aided by the intelligence and activity of his people, had early rendered Athens the most prosperous and influential of the Grecian states; but the time was now approaching when Sparta was to emerge from obscurity, and, under the wise guidance of Lycurgus, to rival, if not to surpass, even Athens itself.

107. This celebrated legislator was the second son of Eunomus, one of the two joint kings of Lacedæmon, and is believed to have flourished about 884 B. C. After the death of Eunomus, who was killed in a seditious tumult, Polydectes, his eldest son, succeeded to the throne, but died shortly after his accession. Lycurgus was then elevated to the royal dignity. His reign was, however, but of brief duration, for, learning that a child of his deceased brother

would probably be soon brought into the world, he announced his intention of abdicating, if it should prove a son, and of continuing to administer the government only in the character of protector or regent during his nephew's minority.

108. When the widow of Polydectes was informed of the determination of Lycurgus, she told him privately, that, if he would marry her, no child of his brother should ever prove an obstacle to his possession of the throne. Lycurgus was filled with horror at this unnatural offer, but prudently suppressed his indignation, and, in order to ensure the preservation of the child, induced his base sister-in-law to believe that he himself intended to destroy it immediately after its birth.

109. He, at the same time, gave secret instructions to her attendants to bring him the child as soon as it was born ; and, accordingly, one evening as he was supping with the magistrates of the city, the fatherless infant, a boy, was brought to him. He instantly took his new-born nephew in his arms, and, addressing the company, said, " Spartans, behold your king !" The Lacedæmonians joyfully hailed the infant as their sovereign, while they expressed the strongest admiration of the disinterested and upright conduct of Lycurgus, in thus relinquishing the crown, when he might have so easily retained it.

110. But although this noble action raised him in the estimation of all good men, it also procured him the enmity of the disappointed widow of Polydectes, and of her friends and adherents, who maliciously put a report in circulation that Lycurgus intended to murder his infant nephew and usurp the throne. This allegation, to which his previous conduct afforded a sufficient contradiction, can scarcely be supposed to have received general credit ; but the persevering hostility of his unprincipled accusers, who omitted no opportunity of obstructing his administration, gave him at length so much annoyance, that he abandoned the government, and quitted Sparta. Subsequently, he proceeded to Crete, in order to study the singular laws and institutions of Minos, which had been the means of raising that island to great power and prosperity. The strong resemblance

between the system of Minos, and that which Lycurgus afterwards introduced into Lacedæmon, sufficiently proves that he took the Cretan institutions as his models when called upon to legislate for his country.

111. After residing for some time in Crete, he passed over into Asia Minor, and examined the laws, manners, and customs, of the Grecian cities founded there. The Ionian colonies had at this time reached a pitch of wealth and importance far exceeding that of even the most flourishing of the parent states of Greece. Favoured by their maritime position, fertile soil, and wise institutions, these colonies had already made considerable progress in commerce and the arts. There Lycurgus met with the poems of Homer, which he partially collected, and afterwards introduced into Greece, where they had previously been very little known.

112. Meanwhile the intestine divisions and factious contentions, which had for a long period distracted Sparta, rose to such a height that the laws fell into contempt, the authority of the kings was disregarded, and all was anarchy and confusion. This deplorable state of things produced a general conviction that a reform in the national institutions was indispensable, and the eyes of the Lacedæmonians turned to Lycurgus, as an individual whose experience, wisdom, and probity, peculiarly qualified him for the task of preparing a new constitution for his country.

113. After repeated invitations, Lycurgus consented to undertake this important duty; but before commencing his legislative labours, he deemed it advisable to obtain the sanction of religion for the changes which he intended to make, in order that they might be the more readily acquiesced in by the people. He therefore proceeded to Delphi, where he obtained from the oracle a response, in which he was told that he was singularly favoured by the gods; that he was himself rather a god than a man; and that the system he was about to establish would be the most excellent ever invented.

114. Fortified with the sanction of the oracle, he returned to Sparta, where he cautiously commenced by privately explaining his designs to his friends. After having secured

the co-operation of many of the principal citizens, he proceeded to call a general assembly of the people, at which his party mustered in such strength as overcame all opposition, and enabled him to proceed openly to develop his plans, and reduce them to practice.

115. He first directed his attention to the improvement of the political constitution of the state. He continued the system of divided royalty established in the days of the twin-brothers Eurysthenes and Procles, and he confirmed to the descendants of these princes the joint possession of the throne. But he greatly limited the royal prerogative, transferring the executive power to a senate consisting of thirty members, and of which the two kings were made official presidents. The remaining twenty-eight senators he selected from among the wisest and most noble of the citizens, directing that their successors should ever after be elected by the people. The senators were to hold their offices for life, and no person was to be eligible who had not passed his sixtieth year.

116. The functions of the senate were deliberative as well as executive. The laws which it originated were afterwards submitted to the assembled citizens, for their approval or rejection, which they signified by a simple vote, without altering or even discussing the measures brought before them. Besides presiding in the senate, the kings were the commanders of the army, and the high priests of the national religion. They enjoyed the chief seat in every public assembly, received strangers and ambassadors, and superintended the public buildings and highways. Lest the kings or senate should overstep the constitutional limits of their power, five officers, named *Ephori*, were annually elected by the people, who were invested with authority to bring to trial all who offended against the laws, whatever might be their rank, and with power to punish, by fine or flogging, even the kings and senators themselves.

117. Having settled the form of the government, Lycurgus next undertook the reformation of the social institutions and the manners of the people. Perceiving that the state was exposed to peril, on account of the hostile feeling with which the rich and the poor regarded each other, he re-

solved on the bold measure of an equal division of the lands, and actually parcelled out the Laconian territory into thirty-nine thousand lots, one of which was given to each citizen of Sparta, or free inhabitant of Laconia. Each of these lots was of such a size as barely sufficed to supply the wants of a single family, for Lycurgus was determined that no person should be placed in such circumstances as would permit of luxurious living.

118. With the view of rendering the state dependent only on its own territorial produce, and of preventing the undue accumulation of wealth in the hands of individuals, he prohibited the use of any money, except an iron coin, the value of which was so small, compared with its bulk and weight, that he hoped the necessity of using it as the medium of exchange would render it difficult to carry on trade, and especially foreign commerce; while, by subjecting this iron coin to a process by which the metal was rendered brittle and unfit for other uses, he attempted to destroy all desire of hoarding it up as treasure. Were we to credit some of the ancient writers, this measure was productive of all the effects which Lycurgus expected from it. Foreign traders ceased to resort to Sparta, and the native artizans desisted from manufacturing articles of luxury and ornament, as there was no longer any valuable money to offer them in exchange for their wares. But the truth seems to be, that Sparta, owing chiefly to her inland situation, had little or no foreign commerce to destroy at the era of Lycurgus's legislation, and that the national manners were still too simple and unrefined to produce a demand for those ornamental articles, the manufacture of which is said to have been stopped by the introduction of the iron money. Had the Lacedæmonians been, in reality, as desirous of magnificence and luxury as they are represented, it would have been still in their power to transfer by barter from one to another those commodities which had previously been bought and sold for gold or silver, and the foreign merchant would have been as little disposed as the domestic trader to refuse to exchange his goods for gold, silver, or other articles of value, although not formed into coin, or paid under the name of money.

119. His next measure struck a much more effectual blow at luxury, and, accordingly, we find that it gave greater offence to the wealthier part of the Lacedæmonian people than any of his other enactments. He directed that all men, without distinction of rank or age, should eat at public tables which were furnished with the plainest and least relishing food. These tables were supplied by the people, each individual being required to contribute monthly a certain portion of provisions. Lest any person should evade the law by partaking of richer fare at home or in private, regular attendance at the public meals was rigorously enforced. This measure was at first violently resisted, and in a tumult to which it gave rise, a young man, named Aleander, beat out one of the eyes of Lyeurgus. This outrage had, however, the effect of turning the current of public feeling in favour of the lawgiver, and Aleander was delivered up to him for punishment. But Lyeurgus, instead of treating him with severity, took him home with him, and by gentle treatment and calm expostulation, convinced him of the impropriety of his conduct, and converted him from a furious opponent into an admiring supporter.

120. At the public meals, rude or noisy conversation was forbidden, and no person was at liberty to mention elsewhere what had been said on these occasions. At table, the Spartans reclined on uncushioned benches, while their children, who were allowed to be present from a very tender age, sat on stools at their feet. The regular fare was black broth, boiled pork, barley-bread, with a little cheese, and a few figs or dates. The drink was wine and water, served in such small quantities as barely sufficed to quench the thirst. A dessert, consisting of poultry, fish, game, cakes, and fruits, was usually added at the expense of some private person; and when, at a later period, the severity of Lacedæmonian manners was relaxed, many rich and expensive dainties were added to the public meals, under the name of this dessert.

121. Lest intercourse with foreigners should corrupt the simple manners of the Spartans, all strangers were ordered to quit the country, and travelling into foreign parts was prohibited. Lyeurgus, who was a man of few words, held

great talkers in aversion, and took much pains to introduce a concise and pithy style of speaking among his countrymen. So great was his success, that Spartan brevity of speech soon became proverbial, and even at the present day a short and forcible observation is termed *laconic*, from Laconia, the name of the Lacedæmonian territory.

122. From the day of their birth to that of their death, the Spartans were subjected to a strict system of training. When a child was born, its father was obliged to bring it to certain public officers, who decided whether it should be preserved or thrown out into the fields to perish, according as it appeared to be strong or sickly, well formed or misshapen. Those infants whom the judges ordered to be preserved, were then handed over to nurses, provided by the state, who were instructed to rear them in such a manner as to make them hardy in body and fearless in spirit.

123. Boys who had completed their seventh year were placed in public establishments for training and education. There they were divided into companies, over each of which a boy more advanced in years, or more active than the rest, was placed as captain, with authority to repress disorder and punish the refractory. Their discipline was little else than an apprenticeship to hardship, self-denial, and obedience, and little attention was paid to their mental cultivation farther than to imbue them with an unconquerable spirit of fortitude and endurance, an enthusiastic love of military glory, and an unbounded attachment to their country.

124. As the young advanced in years, they were subjected to greater privations, and accustomed to more trying exercises. Even during the most inclement season of the year, they were compelled to go barefooted, and very thinly clad. They were allowed only one garment, and this they were obliged to wear for a whole year, however dirty and ragged it had become before the end of that period. They slept on a bed of reeds, and were denied every thing which might lead to effeminate habits. To increase their love of war, they were encouraged to engage in frequent combats with one another, while their seniors looked on and applauded those who fought with courage and dexterity, or who re-

ceived the severest blows without exhibiting any outward signs of pain. All their exercises were intended to render them robust in frame, patient in suffering, bold in spirit, and prompt and decisive in action.

125. To sharpen their wits, Lysurgus did not hesitate to direct that the boys should be encouraged to steal provisions from one another, and even from the public tables, and the houses and gardens of the citizens. If they were detected committing theft, they were severely punished, not, however, for attempting to steal, but for doing it with so little address and caution as to be discovered.

126. Even after arriving at manhood, the Spartan citizens were by no means left to the freedom of their own will, but, like soldiers in a camp, all had their respective duties assigned to them by the laws. Every citizen was expected to study, not his own individual advantage or pleasure, but the good of the community, and to be ready even to lay down his life with cheerfulness, if he could thereby do service to the state. They were forbidden to employ themselves in the mechanical arts, or in cultivating the soil; and when not engaged in military service, they spent their time in superintending the public schools, engaging in athletic and military exercises, in hunting, in assemblies for grave conversation, or in the services of religion. They were not allowed to take any part in public business until they were thirty years of age, and even then a man of ordinary station was thought forward and presuming who intermeddled much with political affairs. It was also considered disreputable for a man to spend much of his time in domestic retirement, or to betray a fondness for the society of his family. The state alone was held to be truly worthy of a Spartan's affection.

127. In Lacedæmon the slaves were the property of the state, and were distributed, with the land, among the free inhabitants of Laconia, nearly in the same manner as transported convicts are portioned out among the free settlers in some modern colonies. The Spartan slaves consisted of the descendants of the original inhabitants of Laconia, and were called *Helots*, from the name of a town, Helos, the inhabitants of which had made a very obstinate resistance to

the Dorian invaders of the Peloponnesus. To the Helots, Lycurgus assigned the labours of agriculture and the mechanical arts. They were required to follow their masters in time of war, and formed a numerous light armed force in every Lacedæmonian army. They likewise officiated as domestic servants, and in every other menial capacity.

128. Yet, although the Helots were the most truly useful members of the Spartan community, they were treated by their haughty masters in the most cruel and contumelious manner, and often put to death out of mere whim or sport. They were obliged to appear in a dress betokening their bondage, a bonnet of dog-skin, and a sheep-skin vest. They were prohibited to teach their children any accomplishments which might equalise them with their lords; and a Lacedæmonian might flog them once a-day, merely to remind them that they were slaves. They were sometimes compelled to fill themselves drunk, and to perform extravagant and indecent dances, for the purpose of showing the young Spartans the disgusting condition to which men are reduced by intoxicating liquors.

129. The murder of a slave was not punishable by law, and once a-year it was customary for the young Spartans to disperse themselves over the country in small parties, and waylay and assassinate the stoutest and best-looking Helots they could find. We thus see that the Lacedæmonian institutions, though in general of a very remarkable character, were in some particulars iniquitous and demoralising.

130. That part of the legislation of Lycurgus which referred to the conduct and duties of females, was especially objectionable, and strikingly marks the barbarism of the age in which he lived. Only anxious to form a nation of able-bodied, hardy, and warlike citizens, he scrupled not to trample upon every amiable and modest feeling of his countrywomen, provided he thereby advanced his favourite object. That the Spartan females might become the mothers of healthy and well-formed children, he directed that they should quit their retired mode of life, and publicly exercise themselves in running, wrestling, throwing the javelin, and other masculine sports. He also took such measures as show that he altogether despised that nuptial obligation,

which is the foundation of so much of the virtue, and no less of the happiness, of modern society.

131. As a whole, the system of Lycurgus was fitted to form a nation of soldiers rather than of citizens, and under its influence Sparta became, in fact, little else than an extensive camp. Almost the only virtues held in estimation were those of a military kind, such as bodily strength and activity, patient endurance of privations, indifference to danger and pain, unconquerable resolution, and heroic valour. The frugality and temperance of the Spartans, their grave decorum, invincible courage, and patriotic devotion, have been the subjects of just commendation, but these virtues, being carried to excess, degenerated into vices, and rendered the Lacedæmonians ascetic, harsh, and unfeeling. Their love of war impelled them to an aggressive and tyrannical system of foreign policy, and their contempt of the arts of peace and the calm enjoyments of domestic life, prevented them from cultivating those gentler and kindlier feelings of man's nature, which, practically, are the chief sources of human enjoyments.

132. After Lycurgus had finished his legislation, he convoked an assembly of the people, and told them that there was still one point on which he wished to consult the Delphic oracle, but that, before his departure for that purpose, he wished them to swear that they would retain his institutions, unaltered, till his return. The Lacedæmonians having complied with his wishes, he proceeded to Delphi, where he obtained from the oracle an assurance, that, if Sparta continued to abide by his laws, it would become the greatest and most flourishing state in the world. Having committed this gratifying reply to writing, he transmitted it to Lacedæmon, and then, in order that the Spartans might never be released from their oath, he, according to the common account, voluntarily starved himself to death, although some writers assert that he died in Crete at a good old age, and that, conformably to his request, his body was afterwards burned, and the ashes cast into the sea, lest his remains should be conveyed home to Sparta, and his countrymen thereby have a pretext for declaring themselves relieved from their obligation to respect his laws.

133. About a century after the death of Lycurgus, the Lacedæmonians and their neighbours, the Messenians, commenced a war which lasted for twenty years. In the course of this protracted contest, the Messenians, having consulted the Delphic oracle regarding the best means of rendering the gods propitious, received for answer that they ought to sacrifice a nobly-born virgin to the infernal deities. Aristodemus, a Messenian general, offered his own daughter as the victim, and she was about to be immolated, when her lover made a desperate effort to save her, by pretending that she was not qualified for the sacrifice. But this declaration had no other effect than to rouse the fury of Aristodemus, who barbarously stabbed his daughter to the heart. Thereafter, the war was continued for several years with various success. Aristodemus, who had greatly distinguished himself in the contest by his valour and ability, was ultimately raised to the Messenian throne. But amidst all his greatness and his triumphs, he was tormented with remorse for having destroyed his daughter; and at length, unable longer to endure his own reflections, he slew himself upon her grave. With Aristodemus fell the royalty and independence of Messenia. Within a short time of his death, the country was annexed to the territory of Lacedæmon. Thus terminated what is called the First Messenian War.

134. The Messenians had been in subjection for thirty-nine years, when they rose in revolt against the Spartans, and, under a skilful leader, named Aristomenes, commenced the second Messenian war, about the year 685 B. C. Having obtained assistance from the Arcadians, Argives, and Elians, they thrice encountered and defeated the Lacedæmonians. Disconcerted at their bad fortune, the Spartans asked the advice of the oracle at Delphi, and were commanded to send to Athens for a general, if they wished to be victorious. There was always a mutual jealousy between the Lacedæmonians and the Athenians, and the former felt a considerable degree of reluctance to ask a commander from the latter. They, however, obeyed the oracle, and the Athenians sent them a lame schoolmaster, called Tyrtaeus, for a general. This they probably did in derision of the Spartans; but the issue proved that they could not have

given a better leader, for Tyrtaeus was a poet of much ability, and composed such spirit-stirring appeals to the military pride of the Spartans, that they were stimulated to redoubled exertions, and speedily caused the struggle to assume an aspect favourable to themselves and disheartening to their adversaries.

135. In one of the defeats which the Messenians about this time experienced, their general Aristomenes was taken prisoner, and was, together with about fifty of his soldiers, cast into a deep cavern at Sparta, which the Lacedæmonians were accustomed to use as a last receptacle for such criminals as had been capitally condemned. Aristomenes was the only one of the Messenians who was not killed by the fall into the pit. After remaining in the cavern for two days, and when he had laid himself down to die, he heard a noise, and, on rising up, perceived, by the faint light which descended from above, a fox busily engaged in gnawing the dead bodies of his companions. Cautiously approaching, he seized the animal by the tail, and followed it, in its efforts to escape, through the darkness, until it made its way to the exterior by a small opening. With a little exertion Aristomenes widened this hole sufficiently to allow his body to pass through, and thus escaped to his own country, where he was welcomed back with great joy.

136. The same Aristomenes defended the fortress of Ira for eleven years against the Lacedæmonians, but was at last overcome through treachery, and obliged to abandon the place. After various adventures, perceiving that it was useless to offer further resistance to the conquering Spartans, he retired to the island of Rhodes, where he married the daughter of a chief, and spent the remainder of his days in ease and quiet. A numerous body of the Messenians, unwilling to submit a second time to Sparta, abandoned their country, and colonised Messina on the coast of Sicily. The remainder of the inhabitants were reduced to the condition of Helots, or slaves. Thus ended the Second Messenian War, 670 B. C.

137. While Sparta, under the influence of the institutions of Lycurgus, was increasing its power and extending its dominions, Athens was agitated by the perpetual disputes

and intrigues of domestic factions, and a prey to all the evils of oligarchical oppression on the one hand, and popular violence and disorder on the other. Dissatisfied with the form of government established after the death of Codrus, the Athenians had, about three centuries after that event (754 B. C.), abolished the hereditary succession to the archonship, rendering the officer elective, and limiting its tenure by individuals to a period of ten years. In the year 684 B. C., another important change was effected. Instead of one archon, nine were appointed, and it was provided that they should, in future, be elected annually. The first of these magistrates was at the head of the executive government, and was generally styled, by way of eminence, the *Archon*; the second was honoured with the title of *King*, and was considered as the guardian and high priest of the state religion; the third, who was designated the *Polemarch*, was the director of the war department; and the rest of the archons officiated as presidents in the courts of law, and, together with the three first mentioned, constituted the supreme council of the state.

138. As crimes and disorders still continued to abound, Draco, a man of probity, but of a stern and rigid disposition, being elected archon (623 B. C.), undertook the task of reforming the Athenian institutions, and enacted a code of laws so extravagantly severe, that they were aptly described as having been "written in blood." To even the most trifling offences he attached the punishment of death; and when asked his reason for such excessive rigour, he replied that he thought the smallest crimes deserved death, and he could find no severer penalty for the greatest. The severity of his laws had no other effect than to render them inoperative, as all over rigorous statutes must necessarily be. Men were unwilling to prosecute any but the greatest criminals; and the consequence was, that almost all offenders escaped unpunished, and were thereby encouraged to persevere in their improper courses.

139. At the same time, the factious contests which had always been the greatest evil of Athens, became more frequent and more fierce. Three parties existed in the community. The first, consisting of the population of the moun-

tainous parts of Attica, was friendly to democracy, or a government in which the people are the ruling power. The second, composed of the inhabitants of the vallies, favoured oligarchy, or a government in which all power is deposited in the hands of a few privileged individuals. And the third party, consisting of the dwellers on the sea-coast, preferred a mixed constitution, combining the oligarchical and democratical principles. Another element of confusion, at this unhappy period, was found in the hostile feeling which had sprung up between the rich and the poor. Some of the citizens had amassed great wealth, while the mass of the people had sunk into abject poverty, and were, for the most part, loaded with burdens, which their extravagance had entailed on them, and which they had no reasonable prospect of ever being able to discharge. This state of things was rendered more distressing by the existence of a cruel law, which empowered a creditor to seize on the person of his debtor, and retain him, or even sell him, as a slave. The rich were but too apt to take advantage of this statute, and the minds of the poor were, in consequence, excited to such a pitch of exasperation, that a general insurrection of the lower classes seemed to be upon the very eve of breaking out in Athens.

140. In this dangerous posture of affairs, it appeared to the most judicious men of all parties, that Solon, a descendant of the patriot monarch Codrus, and a person of great wisdom, talents, and virtues, was the only individual who had ability and influence sufficient to compose the unhappy differences which existed, and to avert the calamities with which the state was menaced. His justice, moderation, and kindness, endeared him to the poor, and the rich were favourably disposed towards him, because he belonged to their own class, so that he possessed the respect and confidence of all. By many influential persons he was encouraged to aspire to, or rather was solicited to assume, regal power, that he might be enabled the more effectually to repress turbulence, control faction, and compel submission to those laws which he might find it necessary to enact; but this advice he firmly and perseveringly declined to follow. Being, however, almost unanimously chosen archon, with spe-

cial powers to remodel the institutions of the state, Solon, after some hesitation, accepted of the office.

141. Solon was a native of the island of Salamis. His father Execestides, although of distinguished rank, was possessed of only a very moderate share of wealth, and Solon found it necessary to devote a considerable portion of his youth to mercantile pursuits, in order to gain for himself a competent fortune. This was, unquestionably, rather fortunate than otherwise for the future legislator, as, by leading him to visit foreign countries, it afforded him the best opportunities of studying men and manners, and comparing the various systems of civic and political economy which then existed throughout the world. It was in the course of these mercantile expeditions that he is said to have met and conferred with the six eminent individuals, who, along with himself, received the honourable title of the *Seven Wise Men of Greece*.

142. Solon was a poet as well as a sage, and it was in the former of these characters that he made his first public appearance in Athens. At that time the Athenians had been engaged in a long contest with the Megarensians for the possession of Salamis, but, having become weary of so protracted a struggle, they had passed a law, that whoever should counsel the renewal of the war for the recovery of Salamis, should be put to death. It was not long, however, till they began to wish for the abrogation of this law, though fear of the penalty which it denounced, prevented every one from proposing its repeal. In this state of things, Solon ingeniously devised a method by which he was enabled to effect the desired object without injury to himself. He for some time counterfeited insanity with so much success, that he deceived even personal friends, and, having composed a poem on the subject of the war of Salamis, he one day rushed to the market-place, and with frantic gestures recited his verses in the hearing of the assembled people. The citizens had at first gathered round him out of curiosity, but, inflamed by what they heard, and stimulated by some confidential friends of Solon who were present, they not only repealed the prohibitory law, but voted another expedition against Salamis, and appointed Solon as its comman-

der. The result fully justified their choice, for the new leader very soon reduced the Salaminians to their former subjection to Athens.

143. Such were some of the early achievements of Solon, but they were thrown far into the shade by his subsequent labours as a legislator. As the most immediate danger to which the state was exposed, arose from the discontent of the poor, he commenced by adopting measures for improving the condition of this improvident, but oppressed and suffering class. He cancelled all their debts, and decreed that in future no creditor should be permitted to enslave his insolvent debtor. He seems to have been well aware that nothing short of absolute necessity could justify the first of these measures, for he afterwards ordered that the members of the *Heliceæ*, or popular court of justice, should take an oath that they would never acquiesce in any proposal of another abolition of debts. Still further to relieve the poor, he arbitrarily reduced the rate of interest, that they might obtain money to borrow on easy terms—another step justifiable only by the emergency.

144. He next repealed the whole of Draco's sanguinary criminal code, with the exception of the law which declared murder a capital offence, and substituted penalties of a milder description. He then proceeded to remodel the political and judicial institutions of Athens. Theseus had distinguished the citizens into three classes, but Solon divided them into four, according to the amount of their annual income. The two highest or aristocratical classes were afterwards known by the name of knights (or horsemen, according to a more literal translation), from the circumstance of their being required to serve as cavalry in time of war, while the two inferior classes fought on foot. Persons belonging to the first or highest class were alone eligible to the principal places in the magistracy, and the members of the fourth or poorest class were wholly excluded from even the lowest offices. The general assembly of the citizens was declared to be possessed of absolute and unlimited political power; but to balance, in some degree, this democratical institution, Solon established a council of state, and restored the ancient and aristocratical court of Areopagus.

145. The Council of State consisted of four hundred members, one hundred of whom were taken by lot from each of the four wards into which Attica was divided. When the wards were afterwards increased to ten, each ward returned fifty members, forming altogether a council of five hundred. These councillors were chosen for one year only, and on them was conferred the privilege of originating and preparing all legislative measures, which were afterwards discussed and decided upon by the general assembly of the citizens. The court of Areopagus, as re-established by Solon, consisted of those individuals who had worthily discharged the duties of the archonship. Its members held their offices for life, and its jurisdiction as a criminal tribunal was paramount and very extensive. Besides its other duties, it exercised a censorship over public morals, and was empowered to punish impiety, profligacy, and even idleness. To this court every citizen was bound to make an annual statement of his income, and the sources from which it was derived. In its judicial capacity it held its sittings during the night and without lights, and those who conducted the accusation or the defence of individuals brought before it, were forbidden to make use of oratorical declamation, and obliged to give only plain statements of facts. This court was long regarded with very great respect, and the right was accorded to it not only of revising the sentences pronounced by the other criminal tribunals, but even of annulling the judicial decrees of the general assembly of the people.

146. The judicial powers which had previously been possessed by the archons, were by Solon transferred to a popularly constituted court, named the *Heliæa*, which consisted of no less than six thousand jurors, and was sometimes subdivided into ten inferior courts, with six hundred jurors in each. Six of these courts were for civil, and four for criminal causes. Every citizen above thirty years of age, and not labouring under any legal disqualification, was eligible as a member or juror of the *Heliæa*. A small pay was allowed to the jurors during their attendance in court.

147. In some of the other enactments of Solon, we find evidence that he did not altogether escape the error into

which so many lawgivers have fallen, of imagining the true province of legislation to be much more extensive than it really is, and of endeavouring, by penal statutes, to effect reforms which can only be properly wrought out by moral agencies. In order to prevent indifference respecting the public welfare, he decreed, that whoever remained neutral in civil contests should be punished with forfeiture of property, and banishment from Athens. To restrain female extravagance and ostentation, he placed the women under strict regulations as to their dress and behaviour on public occasions. He declared idleness punishable, and ordained that those parents who neglected to train up their offspring to some trade or profession, should have no title, in their old age, to look to these children for succour and support. He prohibited speaking evil of the dead, and imposed a fine on those who publicly reviled the living. To discourage mercenary marriages, he directed that no father should give any dowry to his daughters.

148. Having finished his labours, Solon caused the Athenians to promise that they would not abrogate or impair any of his enactments for a hundred years. Being afterwards much annoyed by officious persons, who called upon him to suggest alterations, which they conceived would be improvements, upon his laws, he resolved to withdraw from Athens till the people should have had time to become acquainted with, and attached to, his institutions; and having obtained the consent of the Athenians to his spending ten years in foreign travel, and bound them by an oath to preserve his statutes unaltered till his return, he sailed to Egypt, where he had many conversations on philosophical subjects with the learned men and priests of that ancient kingdom. He afterwards visited the island of Cyprus, where he assisted a petty king, named Philocyprus, to plan out and construct a city, which, on account of the share which the lawgiver of Athens had in its erection, received the name of Soli.

149. After quitting Cyprus, Solon is said to have proceeded to Sardis, the capital of Lydia, in Asia Minor, on a visit to Croesus, a king of that country, who was celebrated for his wealth and splendour. This monarch made an

ostentatious display of his magnificence before Solon, and asked him if he had ever seen any thing finer than the royal personage in whose presence he was. "Yes," answered the Athenian sage, "cocks, pheasants, and peacocks, are finer, for their ornaments are their own, but yours are borrowed." Being then asked if he had ever seen a happier man than Cræsus, he replied in the affirmative; and added, that so great were the vicissitudes of human affairs, "that no man could properly be called *happy* before his death." Cræsus was displeased at these answers, but it is said that he afterwards bore a striking testimony to their correctness. Having been dethroned by Cyrus the Persian, and being about to be burnt at the stake by order of that prince, the unfortunate king of Lydia could not help exclaiming aloud, "Solon! Solon!" When asked to explain the meaning of his exclamation, he said that the name he had pronounced was that of one of the Seven Wise Men of Greece, who had once told him that no man should be called happy before his death—"a truth," added Cræsus, "which my own fate too strongly confirms." It is added that Cyrus, on hearing of these words, was led to reflect on what might possibly be his own fate, and not only spared the life of the unfortunate king, but took him into special favour, and was kind to him ever afterwards.

150. Long before the end of the ten years for which Solon had obtained leave of absence, Athens had again become a scene of party strife, the old factions of the mountains, the vallies, and the coast, having renewed their struggles for political ascendancy; so that, although his laws were still nominally observed, Solon found, on his return, that every thing was falling into confusion. The republican constitution was also exposed to danger from the ambitious intrigues of a relation of his own, named Pisis-tratus, who had placed himself at the head of the mountain, or democratic party, and, by his bland and conciliatory manners, his assumed moderation, and zeal for the rights of the poor, had acquired great influence with the people.

151. Solon, who understood his kinsman's real character, and penetrated his intentions, endeavoured, but without success, to induce him to relinquish his interested projects.

At length Pisistratus, having, it is said, wounded himself with his own hand, appeared one day in the place of assembly, covered with blood, and accused his political opponents of having attacked and maltreated him. He added, that, as he perceived no friend of the poor could live with safety in Athens, he would quit Attica, unless the people allowed him to adopt precautions for his own protection. The people, indignant at the outrage supposed to have been committed on the person of their favourite, immediately voted him a body-guard of fifty men, notwithstanding the earnest dissuasion of Solon, who was present, and who plainly perceived that they were furnishing Pisistratus with arms which would be speedily turned against themselves.

152. Nor did Solon err in his opinion; for the artful Pisistratus, having gradually increased the number of his guards till they amounted to a corps of considerable strength, suddenly seized upon the Acropolis, or citadel of Athens. Roused to a sense of danger, the supporters of the constitution made a fierce resistance, but Pisistratus overcame all opposition, and established himself sovereign ruler, or, as he was popularly called, *tyrant* of Athens (560 B. C.) In reference to this appellation, however, it is proper to mention, that the ancient Greeks used the word *tyrant* in a somewhat different sense from that now attached to it. They gave that epithet to every ruler who usurped or even accepted regal authority in a previously republican state, however mildly and justly he might afterwards administer the laws; and, accordingly, Pisistratus was styled a tyrant, although it is recorded that his sway was both merciful and enlightened.

153. After he had fully established himself in power, instead of avenging himself on Solon for the opposition which the patriotic sage had perseveringly offered to his designs, Pisistratus treated his kinsman with the greatest kindness and respect, and maintained and enforced his laws. But although the venerable legislator did not permit his disapprobation of what had passed to prevent him from giving his aspiring relative that advice and assistance which the latter solicited in several of his undertakings, Solon could never be reconciled to the subversion of the constitution of his country. Withdrawing, therefore, once more

from Athens, he spent the remainder of his days in voluntary exile, and died, it is said, in the island of Cyprus, in the eightieth year of his age. The Athenians, in testimony of the respect they entertained for his memory, afterwards erected his statue in the *agora*, or place of assembly, and the inhabitants of his native Salamis paid him a similar honour.

154. Pisistratus continued to administer the Athenian government with moderation and ability, and also honourably distinguished himself by his patronage of literature and the fine arts. The first public library was established by him, and, as already mentioned, he caused the poems of Homer to be collected and written out in a complete form. He adorned Athens with many elegant public buildings, and formed, for the first time, public gardens for the convenience of the citizens. At his death, his two sons, Hippias and Hipparchus, succeeded to his authority, and, like their father, governed for a time with mildness and liberality. Like him, they befriended learning, and by their munificent encouragement of men of genius, they induced the eminent poets Anacreon and Simonides, to take up their residence at Athens. Such, in short, was the prosperity enjoyed by the Athenians during the joint administration of these brothers, and such was the progress then made in civilisation and refinement, that a discerning philosopher of antiquity has referred to that period as another Golden Age.

155. Wisely and well as Hipparchus and Hippias governed Athens, their reign was but short, and its close sudden and violent. An insult or slight offered by Hipparchus to the sister of an Athenian, named Harmodius, so much exasperated the latter, that he resolved to attempt the destruction of both of the sons of Pisistratus. Accordingly, assisted by a friend named Aristogiton, he assaulted and killed Hipparchus at the festival of Panathenæa; but in the tumult which ensued, the slayer himself perished (514 B. C.) After this event, Hippias, alarmed for his own safety, became suspicious and severe, and now, for the first time, acted in such a manner as to merit the name of *tyrant*, in the worst signification of the word. To escape

his oppressions, many influential persons quitted Athens, and afterwards, assisted by the Lacedæmonians, in obedience to the commands of the Delphic oracle, entered Attica in force, and laid siege to Athens. They succeeded, after a time, in compelling Hippias to abdicate his authority and retire to Ligeum, an Athenian colony on the Hellespont, which had been established by his father, Pisistratus (510 B. C.)

156. The republican form of government, as constituted by Solon, was now re-established, and the memory of Harmodius and Aristogiton, who had been the first to draw the sword against the subverters of the constitution, was ever after held in great veneration by the Athenians. Their praises were recorded in verses which were regularly chaunted at some of the public festivals. Clisthenes, the leader of the party who had expelled Hippias, rendered the Athenian constitution still more democratical, by obtaining decrees for the admission of foreign residents to the rights of citizenship on easier terms than formerly. He also introduced the *ostracism*, by which any person might be banished for ten years without being accused of any crime, if the Athenians apprehended that he had acquired too much influence, or harboured designs against the public liberty. This sentence was called *ostracism*, because the citizens, in voting for its infliction, wrote the name of the obnoxious individual upon a tile. It is said that Clisthenes was the first victim of his own law, as has chanced in several other remarkable cases.

PERSONAL APPEARANCE, DRESS, OCCUPATIONS, MANNERS, AND CUSTOMS, MILITARY AND NAVAL EQUIPMENTS, AND ARCHITECTURE, OF THE GREEKS.

157. The Greeks were a finely formed race, and their women were in general very beautiful. Dark complexions and black hair and eyes were the characteristics of the Grecian face. In disposition they were, with the exception of the Spartans, lively, ardent, volatile, and fond of gay and showy amusements. They possessed some of the higher gifts of mind in a degree which has been excelled by no other nation. Hence the great advances which they made

in philosophy, in the science of government, in elegant literature, and in the arts of sculpture, painting, and architecture.

158. As the climate of Greece is one of the mildest and most agreeable in the world, the dress of the people was light and simple, being rather intended as a graceful covering for the body than as a defence against the inclemencies of the weather. The men wore a loose linen or woollen garment, called a tunic, which descended to the middle of the leg, and over this they threw a mantle. Anciently, they went with their heads uncovered, but at a later period they used flapped hats, which were tied under the chin. On their feet they wore shoes or sandals, bound with thongs.

159. The dress of the women consisted of a white tunic of linen or woollen, which was bound at the waist by a broad sash, and descended in flowing folds to the heels. Above this they wore a shorter robe, generally saffron coloured, which was confined at the waist by a broad ribbon. Both of these garments were bordered at the bottom by an edging different in colour. They braided and curled their hair in a very tasteful manner, and set it off with golden grasshoppers. They wore ear-rings and bracelets of gold, and, in the times of Athenian luxury and splendour, the ladies of that state used to paint their cheeks and eyebrows, sprinkle their hair with a yellow-coloured powder, and wreath their heads with flowers. When they went out of doors, they always covered their faces with a veil.

160. The Greeks kept their women in a state of seclusion and restraint, somewhat resembling that to which the Turks and other nations of eastern origin condemn their females at the present day. Except during solemn festivals and other public ceremonies, they were strictly confined to the house, where they spent their time in spinning, weaving, baking bread, and superintending the labours of their female slaves. When they appeared in public, they walked in procession, with downcast eyes, surrounded by their slaves and attendant maidens, or proceeded unostentatiously and directly to the place to which business called them. The lower classes were, however, practically exempted from these re-

strictions, and even the females of rank contrived many expedients for evading them. The Lacedæmonian women also acted in a different manner, being obliged by the laws of Lycurgus to exhibit themselves in public. These ladies were peculiar in some other respects. Instead of bewailing the loss of their husbands or sons who had bravely fallen in battle, they appeared in public with every indication of joy after such an event, and only assumed the aspect of sorrow, when those with whom they were connected disgraced themselves by returning unhurt from an unsuccessful engagement with the enemies of their country.

161. The Greeks were divided into two great classes; namely, freemen and slaves. In Sparta, as has already been stated, all mechanical, agricultural, and menial labours, were performed by the slaves, while the freemen devoted their attention exclusively to war, to politics, and to the education of the young. In Athens, again, and the other Grecian republics, the citizens did not scruple to engage in mechanical trades, as well as in the more lucrative pursuits of commerce, while the slaves not only officiated as agricultural and menial labourers, but, to a very considerable extent, as handicraftsmen also. In Athens, great numbers of the citizens had no private occupation whatever, but subsisted on the pay they received for their attendance in the political and judicial assemblies, on the allowances of provisions made to them at the public festivals, and on occasional grants of money from the public treasury or the coffers of wealthy individuals. Their ordinary amusements consisted in conversing together, or listening to the orators in the *agora* or market-place, walking in the public gardens, attending the lectures and disputations of the philosophers, and assisting in the numerous processions, games, and festivities, which took place in honour of the gods.

162. The Greeks usually made two meals a-day. The first of these was eaten in the morning; the second, which was the principal meal, took place in the evening. Instead of sitting upright at table, as is the custom in the countries of Western Europe, they reclined on cushions or couches. In the primitive ages they fed on fruits and roots, but afterwards they varied their fare with animal food of several

kinds, and many delicacies of cookery. Generous wines were served in abundance at the tables of the rich, and music, dancing, and pantomimic shows, added charms to the entertainment. Before going to a feast, the Greeks washed their bodies, and anointed them with oils; and when they arrived, their entertainer welcomed them either by taking their hand, or kissing their lips, hands, or feet, according as he wished to pay them greater or less respect. Before commencing the repast, a portion of the provisions on the table was set apart as an offering to the gods, and at the conclusion of the meal, a hymn was usually sung. The Greeks did not *drink healths*, but they had a custom of a somewhat similar nature. Before quaffing their wine, they frequently poured out a portion on the ground in honour of any god, or absent friend, whom they wished to remember. This was called a *libation*.

163. The education of the young was carefully attended to by the Greeks. The Spartan system of training, as already described, was limited to exercises calculated to discipline the mind to fortitude, and strengthen the physical powers; the study of the arts and sciences, and the pursuits of literature, being deemed unworthy the attention of a Lacedæmonian citizen. The Athenians, and the people of some other states of Greece, who generally imitated the manners and institutions of Athens, gave their youth a much more liberal and generous education. While physical training was not neglected, instructions were given in reading, writing, grammar, music, recitation, and, latterly, in philosophy and oratory.

164. The Athenian marriages were generally formed at an early age, as the Grecian women were marriageable about their fourteenth year. Though nuptial engagements were entered into with many formalities, they were very easily dissolved; all that was necessary for that purpose being, that the parties should furnish the archon with a written certificate of their agreement to separate from each other. The Spartan marriages were, like all the rest of their institutions, of a singular character. After a Lacedæmonian had obtained the consent of the lady's parents, he was obliged to carry off his destined spouse by force, for

it was considered extremely indecorous in a female to *consent* to be married. Even after marriage, the young husband and wife for a long time carefully avoided being seen in each other's company; and so secretly was their intercourse conducted, that where there chanced to be no children, years sometimes elapsed before it was generally known that the parties were married.

165. The funerals of the Greeks were celebrated with much pomp and ceremony. After being washed, anointed, and dressed in a costly garment, the dead body was laid out in state, for one, two, or sometimes even three days. On its head was placed a wreath of flowers, and in its hand a cake of flour and honey as an offering to Cerberus, the triple-headed watch-dog of hell. A small coin, named an *obol*, and worth about three-halfpence of sterling money, was put into the mouth of the corpse, to be paid to Charon for ferrying the departed spirit across the river Styx. Until the time appointed for the funeral, the body was constantly surrounded by relatives and hired mourners, whose loud lamentations were accompanied with the plaintive sounds of the flute. The corpse, enclosed in a coffin of cypress, was then put on a car, and conveyed to the place where it was to be finally disposed of. The funeral procession by which it was accompanied was arranged in the following order:—First came musicians, playing or chaunting mournful airs; next advanced the male relations and friends dressed in black; then came the coffin, and behind it walked the women.

166. As the will of the deceased or of the kindred directed, the body was then either committed to the grave, or consumed upon a funeral pile, the ashes being, in the latter case, afterwards collected and placed in an urn, which was buried in the earth. Libations of wine were, at the same time, made, or a sacrifice offered to the gods; prayers were said, and the name of the deceased invoked aloud. A funeral banquet closed the ceremony, and it was customary to erect a monumental stone or statue over the grave.

167. The Greek states had no hired or standing armies, but trusted for their defence to a militia force, composed of citizens and armed slaves, which was called out in time of

war. It appears from the poems of Homer, that, in early times, many of the Grecian chiefs and warriors fought in chariots, drawn by horses; but, at a later period, these vehicles were entirely disused. The usual arrangement came to be, that the officers and upper classes fought on horseback, and the common soldiery on foot. The regular cavalry were armed with swords and spears. The infantry were divided into two classes, respectively called the heavy-armed and the light-armed, the first of which divisions generally consisted of citizens, and the other of slaves, or of freemen of the lowest rank. The heavy-armed foot wore helmets of brass or iron upon their heads, and cuirasses and greaves of the same metals upon their breasts and legs. With the right hand they grasped a spear or a sword, and on the left arm they had a buckler or shield. They generally fought in a close body, termed a phalanx, in which the file was sometimes eight, and at others sixteen men in depth. The light-armed troops used bows, javelins, and slings, and were esteemed of so little importance, compared with the heavy-armed, that the ancient writers, in their descriptions of battles, frequently omit to mention the light soldiery altogether, in stating the number of troops engaged.

168. The Greeks advanced to meet the enemy at a quick but regular pace, and with a silence which was only occasionally broken by the sound of the trumpet or the Spartan flute, until the clash of arms and the groans of the dying announced the mortal conflict. Every citizen was liable to be called out for the defence of the state, between the ages of twenty and sixty, but those of advanced years were exempted from foreign service. The Athenians had a custom of appointing ten generals to every army, one being selected from each of the ten wards of Attica. At first, each of these officers was successively invested with the sole command for a single day, but the evils resulting from so injudicious an arrangement being ere long perceived, the practice was modified, in as far as one of the ten was appointed to the actual command, while the remaining nine accompanied him as counsellors, or remained at home with the honorary title of generals.

169. The Greeian towns were fortified with walls, towers, and fosses, or ditches, which rendered it very difficult to take them by siege in those times, although the places then deemed and proved impregnable would not have been able to hold out for an hour against modern artillery. Yet, impotent as the engines of war, possessed by the Greeks, were in comparison of cannon, they had machines which enabled them greatly to annoy, and often to carry by assault, places very strongly fortified. The principal of these engines were the battering-ram, the moving tower, the tortoise, the catapulta, and the balista. The battering-ram was a very large beam of wood, at the end of which was an iron head, shaped so as partly to resemble that of a ram. Some of these machines were suspended from the roof of a wooden building erected to screen the men who worked them from the missiles of the besieged, while others, of a smaller size, were carried in men's arms. They were used in battering down walls, and are described as having been sometimes terribly effective. To deaden their blows, the besieged were accustomed to lower bags of wool before those parts of the walls against which they were directed.

170. The moving tower was a wooden building in the form of an obelisk, and was placed on wheels, by means of which it could be pushed forward to the fortifications which were the objects of attack. These towers were from thirty to fifty feet square at the base, and rose to a greater height than the ordinary walls of fortified towns. In the lowest story they contained a battering-ram; in the middle part they had a drawbridge, which could be lowered in such a manner as to enable the assailants to pass over from the tower to the walls; and at the top they were filled with soldiers, who threw javelins and shot arrows at the defenders of the walls. The tortoise was a species of wooden house, about twenty-five feet square and twelve feet high. Like the moving tower, it was furnished with wheels, by means of which it could be propelled forward to the walls. It was covered with strong hides, which had been steeped in certain drugs to render them fire-proof, and was called a tortoise on account of its great strength, which rendered those within it as safe as a tortoise in its shell. It was used

as a covering to protect the persons employed in filling up the ditches and sapping the walls of fortified places. The balista and the catapulta were machines for throwing showers of darts and stones, and are said to have borne considerable resemblance to the modern cross-bow, though of vast size in proportion.

171. In the days of Homer, the Grecian ship of war was a large open boat, capable of carrying from fifty to one hundred and twenty men. When the wind was fair and moderate, a sail was hoisted, but the ordinary mode of propelling these vessels was by oars. At that early period the rowers sat in a single line along each side of the vessel, but afterwards the Corinthians invented the *trireme*, a species of galley, which had three benches or tiers of rowers, and was decked like the larger craft of modern times. The largest of these vessels generally carried a crew of about two hundred men, consisting partly of sailors and partly of soldiers, or, as we should now call them, *marines*. In sea-fights these marines stood on the deck of the ship and assailed the enemy with darts or javelins; and when the vessels came close to each other, they fought hand to hand with the sword and spear. Although the trireme appears to have been the war vessel in most general use, there were many galleys of a still larger size. Ships of four and five tiers of oars were not uncommon, and some enormous vessels, which, however, were built rather for show than for use, had as many as thirty or forty benches of rowers.

172. The prows of Grecian ships were usually ornamented with sculptured representations of gods, men, or animals, like the figure-heads of modern vessels. From the lower part of the prow, there projected what was called the *beak*, which was a piece of wood, armed with a spike of brass or iron. This was of great use for damaging or sinking vessels—it being an important part of an ancient commodore's tactics to attempt to run down the enemy by striking his ship's beak against the side of the hostile vessel. Another manœuvre, frequently resorted to for compelling an engagement, was to bear down obliquely upon the enemy's line, so as to break the oars of his vessels, and thereby render them unmanageable. The ships were then brought close

together, and the personal conflict which ensued decided the fortune of the day.

173. The private houses in the Grecian cities were for the most part extremely mean in aspect, being built of clay or unbaked bricks, and arranged in irregular lines along the sides of narrow streets. The public buildings, on the contrary, have never been equalled, much less surpassed, in any country of the world, for combined magnificence and durability. Formed of polished stone, or of the finest marble, and exhibiting in their construction the admirable proportions and beauty of the three Grecian orders of architecture (the Doric, Ionic, and Corinthian), these temples and public buildings have long been justly reckoned among the wonders of human art, and are yet, though in ruin, the object of imitation to the most refined and tasteful nations of earth. Far from hoping to excel them, the modern architect esteems himself fortunate when he has been successful in copying their distinguishing excellences.

POETS OF THE SECOND PERIOD.

174. The eighth century before Christ, or that immediately following the era of Homer and Hesiod, forms a perfect blank in the literary history of Greece; not one of its poets (if indeed any then flourished) having possessed sufficient merit to ensure the preservation of his works, or even of his name, from oblivion. The seventh century, by producing Archilochus, Tyrtaeus, and Aleman, gave indication of the approach of a brighter period; and the sixth more than fulfilled the promises of its predecessor, by giving birth to Sappho, Anacreon, and Simonides, besides several other poets of inferior, yet still of distinguished ability.

175. Archilochus, who has been named as one of the poets of the seventh century B. C., was a native of the island of Paros. His writings, which were principally satirical, have all perished, with the exception of a few inconsiderable fragments; but, judging by the effects which his works are said to have produced upon his contemporaries, we must conclude Archilochus to have possessed no ordinary share

of poetical genius. In his youth he accompanied a body of his countrymen in a military expedition against the Thracians, in the course of which he is said to have betrayed a sad want of courage, by throwing away his shield in the flight after an unsuccessful battle—an act which was considered by the Greeks as one of the most disgraceful that could be committed. Archilochus was first induced to attempt satirical composition, in consequence of the ill usage he received from a person named Lycambes, who, after promising the hand of his daughter Neobulè, to the poet, broke his word, and gave her to another and a richer suitor. Archilochus took a terrible revenge. In a series of satires he directed such a torrent of ridicule and abuse against the sordid Lycambes, and all his family, including the faithless Neobulè herself, that, unable to endure the public contempt to which he had exposed them, they hanged themselves in despair.

176. Waxing wanton in the exercise of his satirical powers, Archilochus soon began to lampoon others; and his boldness increasing with his success, he directed his unmerciful and often unfounded attacks against many of the most respectable and virtuous of his countrymen. This improper conduct, together with the disgraceful licentiousness of his own manners, filled the Parians with so much disgust, that at length they banished him from the island. He then wandered through various parts of Greece, received every where with coldness, on account of the fear which was entertained of his satirical gifts, and the detestation which was felt for his notorious profligacy, and the cowardice of which he seemingly boasted. But he afterwards redeemed himself in public estimation, and gained a wide and lasting popularity, by reciting, at the Olympic Festival, a magnificent hymn, which he had composed in honour of Hercules. The beauty of this poem was so great, that the audience, forgetting the personal demerits of its author, bestowed upon it the most enthusiastic applause, and rewarded Archilochus with the victor's crown. He then returned to Paros, where he was received with a cordial welcome, on account of the honour his abilities had conferred upon his native island. He afterwards composed many other poems, and finally

perished in battle. His hymn to Hercules continued for a long period to be regularly sung at the celebrations of the Olympic Festival.

177. Tyrtæus was the poet, who, as has been already stated, was sent in mockery by the Athenians to the Spartans to conduct for them the second Messenian War, and whose verses had so much effect in animating their valour. He was a native of Miletus, one of the Ionian cities of Asia Minor, and was afflicted with lameness, as well as blind of one eye. Early in life he settled in Athens, where he employed himself in teaching a school. After his military campaigns, he resided at Sparta, where he was held in great respect on account of his important public services. Only a few fragments of his works have been preserved, but his name is still familiar as a household word in the land of Greece.

178. Alcman, a lyrical poet of the seventh century B. C., was a native of Sparta. His verses, which were chiefly on amatory subjects, have all been lost, except a few scraps. Terpander, another lyrical poet of the same period, was born in the island of Lesbos. He was also an accomplished musician, and gained several prizes for music and poetry at the Pythian or Delphic Games, and at a public festival in Sparta. He improved the lyre, and introduced several new measures into Greek poetry.

179. Sappho was a lyrical poetess, whose genius was so much admired by the Greeks, that they honoured her with the title of "the Tenth Muse." She was born at Mitylene, in the isle of Lesbos, about the year 610 B. C. She became the wife of a wealthy inhabitant of the island of Andros, to whom she bore a daughter, named Cleis. Sappho was short in stature, swarthy in complexion, and by no means beautiful. Endowed with a warm and passionate temperament, she chiefly wrote poetry descriptive of the hopes and fears inspired by love. Only two of her lyrics have been preserved entire, namely, a *Hymn to Venus*, and an *Ode to a Young Lady*, both of which are characterised by so much beauty, feeling, and fire, as fully to justify the admiration with which her poetical powers were regarded by the ancients. Her vehement affections finally impelled her to her

own destruction. After the death of her husband, she became desperately enamoured of a young man, named Phaon, and, finding herself unable to excite a reciprocal passion, notwithstanding the most earnest and persevering efforts, she threw herself headlong into the sea, from a high rock at the promontory of Leucate. The place where she was drowned was afterwards known by the name of the "Lover's Leap."

180. Alcæus, a lyrical poet whose works have perished, with the exception of a few fragments, was a contemporary of Sappho, and is said to have been one of her lovers. Like her, he was a native of Mitylene, and, like her also, he was a person of strong passions, unrestrained by proper moral feeling. By his repeated attempts to excite the Lesbians to revolt against the government of Pittacus, the *tyrant* of Mitylene, otherwise known as one of the Seven Sages of Greece, Alcæus drew upon himself the displeasure of that ruler, and was banished from Lesbos. Of his subsequent adventures, nothing is known. Like Archilochus, he seems to have been deficient in personal courage, and on one occasion threw away his shield, and fled from a battle between the Lesbians and the Athenians. Another lyrical poet who lived contemporaneously with Sappho and Alcæus, was Stesichorus, a native of Himera, a town of Sicily. Fifty or sixty lines are all that now remain of his poetical compositions. He enjoyed much respect and distinction in his native city, and is said to have taken a conspicuous part in public business. He lived to a good old age, and died at Catana, in Sicily, about the year 556 B. C.

181. Ibycus, a writer of amatory lyrics, was born at Rhegium, a town in the south of Italy, about 600 B. C. While yet young, he emigrated to the island of Samos. Little further is known respecting his personal history, excepting the fact that he was put to death by a band of robbers, into whose hands he had fallen while making a journey. His poems have almost entirely perished. Mimnermus, an elegiac poet, and an accomplished musician, was a native of Colophon, one of the Ionian cities of Asia Minor, and flourished about 600 B. C. Of his writings, only some detached verses have come down to modern times. Theognis,

the author of a work still extant, consisting of a collection of moral maxims put into verse, was born at Megara, a Dorian city at the head of the Saronic Gulf, and flourished about 550 B. C.

182. Anacreon, a poet of greater celebrity than any of the preceding ones, was born at Teos, a city of Ionia in Asia, about the middle of the sixth century before the Christian era. It is supposed that he would be about eighteen or twenty years of age when Cyrus, the king of Persia, sent a general named Harpagus, with a large army, to punish the Greek cities of Asia Minor for refusing to assist him in his war with Cræsus, king of Lydia. On the approach of Harpagus, the Teians resolved to abandon their country rather than submit to the Persians; and, accordingly, they crossed the Archipelago or Ægean sea, and settled at Abdera, on the coast of Thrace. Anacreon, who had accompanied his fellow citizens into voluntary exile, subsequently visited Samos, where he obtained the friendship of Polycrates, the king of that island. He is said to have resided, during a long period, at the court of Polycrates, dividing his hours between the composition of amatory and bacchanalian verses, and indulgence in pleasures of a congenial kind.

183. His reputation as a poet having become very great, Hipparchus, who, along with his brother Hippias, then ruled in Athens, invited him to visit that city, and, according to Plato, sent a fifty-oared vessel for the express purpose of conveying him to Attica. After the assassination of Hipparchus, Anacreon recrossed the Ægean to his native town of Teos; but was a second time obliged to quit it, on account of the advance of the Persian army, when the Greek states of Asia Minor endeavoured to throw off the yoke of Darius in the year 500 B. C. He then returned to the Teian settlement at Abdera, where he died in the eighty-fifth year of his age (about 470 B. C.) He is said to have been choked by a grape-stone while quaffing a cup of wine—a death not inappropriate to the manner in which he spent his life. The extant works of Anacreon consist of odes and sonnets, chiefly referring to the subjects of love and wine. His style is graceful, sprightly, and mellifluous; but he can only be considered as an inspired voluptuary. The Athenians, in

his own spirit, reared a monument to him in the shape of a drunkard singing—an expressive proof of the blindness of the ancients to the vicious and degrading nature of intemperance.

184. Simonides, an eminent elegiac poet, was born in the isle of Ceos, about the year 560 B. C. On attaining to manhood, he opened a school, and for some time gave lessons in singing and dancing; but, growing tired of this occupation, he crossed over to Asia Minor, where he travelled from city to city, composing, for hire, poetical eulogiums on the victors in the public games. He visited Athens during the reign of Hipparchus, and afterwards sailed to Sicily, where, by the proofs which he gave of his poetical abilities, he attracted the attention and acquired the lasting friendship of Hiero, king of Syracuse, whose liberal encouragement of men of learning and genius reflects honour upon his memory. At the court of this enlightened monarch, Simonides spent most of the remaining years of his life, and here he composed some of his principal poems:

185. Simonides was famed for his wisdom as well as for his poetical genius. Being asked by king Hiero “what was the nature of God?” he requested to be allowed a day to reflect upon the subject before returning an answer. At the end of that time he asked for two days more, and continued thus to go on, always doubling the number of days demanded, until at length Hiero, astonished, inquired the reason of so much procrastination. The answer of Simonides was, that the longer he meditated upon the subject, the more difficult it appeared to be. Being once asked whether knowledge or wealth was most desirable, he answered, that it must be wealth, as he daily saw learned men waiting at the doors of rich men—a severe but just reflection upon sycophancy.

186. Simonides chiefly excelled in elegiac composition, but he also attempted with success other kinds of poetry. He celebrated the battles of Marathon, Thermopylæ, Salamis, and Plataea, in separate poems, which were greatly admired; and for the first of these pieces, he gained a prize in a contest with Æschylus, the tragic poet. In tenderness and plaintive sweetness he was without a rival; and one of

his works, entitled "the Lamentations," is mentioned in particular by the ancient writers as a poem of such touching pathos, that it was impossible to peruse it without shedding tears. He is said to have perfected the Greek alphabet, by adding four letters to it, and to have been the inventor of what is called *artificial memory*. He preserved his faculties till a very advanced age, and gained a prize for poetical composition in his eightieth year. He died in Sicily, at the age of ninety. Of his numerous poems only a few verses have escaped the ravages of time.

SAGES AND PHILOSOPHERS OF THE SECOND PERIOD.

187. The "Seven Wise Men of Greece" have already been alluded to. Their names were Pittacus of Mitylene, Bias of Priene, Solon of Athens, Chilon of Lacedæmon, Cleobulus of Lyndus, Periander of Corinth, and Thales of Miletus. Two occasions on which these seven sages met all together, are mentioned by ancient writers—once at Delphi, and a second time at Corinth. The following circumstance is said to have procured for them the distinctive appellation of *the seven wise men*:—Some fishermen of Miletus, in Asia Minor, after casting their nets into the sea, made a sale of the anticipated draught to some individuals who happened to be standing by. But when the nets were drawn, and it was found that they contained a golden tripod, the fishermen refused to give it to the purchasers of the draught, alleging that they had only sold the *fish* that the nets might enclose. After much altercation, both parties agreed to refer the matter to the citizens of Miletus, who, finding the question a difficult one, sent to consult the oracle at Delphi upon it. Being ordered by the oracle to adjudge the tripod to the wisest man that could be found, they offered it to their fellow-citizen Thales, but he declined to take it, modestly saying that many wiser men than he existed. Thales next sent it to Bias of Priene, but he likewise declined the honourable gift, and sent it to another. It thus passed successively through the hands of all the individuals subsequently classed as the Seven Wise Men; after which the tripod was consecrated to Apollo, and de-

posited in the temple of Delphi. The conservators of the shrine probably foresaw some such conclusion as this, when they took the vessel out of the hands of its finders and true owners.

188. These sages endeavoured to enlighten and improve their fellow men, by disseminating, in the shape of maxims or proverbs, a number of moral truths and prudential precepts, which they embraced every opportunity of bringing forward and enforcing. This is a mode of preserving and circulating useful knowledge, which has been resorted to by the early instructors of every people, both in ancient and modern times. In rude and ignorant ages, and in the absence of those means of instruction which are now possessed by mankind, the brief maxims and pithy proverbs in which the results of experience and reflection were embodied, must have been, indeed, invaluable. The Seven Wise Men of Greece were not merely inventors of popular proverbs and moral sentences ; some of them were also active politicians ; one of them was an eminent legislator, and another a distinguished natural philosopher.

189. Pittacus was born at Mitylene, in the isle of Lesbos, about 650 B. C. He distinguished himself by his valour in a war with the Athenians, and afterwards in a successful attempt to dethrone Melanchrus, the tyrant of Lesbos. His grateful countrymen raised him to the vacant throne, which he occupied until he had completely tranquillised the state, and reformed its laws and institutions. He then resigned his authority, and retired into private life. He died in the eighty-second year of his age, about 568 B. C. The following are a few of his maxims :—"The possession of power discovers a man's true character. Whatever you do, do it well. Do not that to your neighbour which you would take ill from him. Know your opportunity. Never disclose your schemes, lest their failure expose you to ridicule as well as to disappointment."

190. Bias was a native of Priene, a city of Ionia. The time of his birth is uncertain. He was of a very generous disposition, and entertained a philosophical contempt for riches. His oratorical powers were great, and he is said to have met his death from over-exerting himself while plead-

ing the cause of one of his friends. That he was witty as well as wise, the following anecdotes and maxims will show. A scoffer having asked him what religion was, he returned no answer. His interrogator pressing him to state the reason of his silence, he replied, "It is because you ask me about things that do not concern you." On another occasion, being at sea in a storm, the sailors, who were men of known profligacy, began, in their terror, to pray. "Be silent," said Bias, "lest the gods discover that it is you who are sailing." Among his maxims were :—"Endeavour to gain the good-will of all men. Speak of the gods with reverence. Esteem a worthy friend as your greatest blessing. Yield rather to persuasion than to compulsion. The most miserable man is he who cannot endure misery. Form your plans with deliberation, but execute them with vigour. Do not praise an unworthy man for the sake of his wealth. It is better to decide a difference between your enemies than your friends; for, in the former case, you will certainly gain a friend, and in the latter lose one."

191. Of the life and actions of Solon, the Athenian sage and lawgiver, some account has already been given; but a transaction which occurred between him and Thales of Miletus may be referred to here, as it exhibits a characteristic difference in the sentiments of these two sages. While Solon was residing at Miletus, on a visit to Thales, he took occasion one day to ask the reason why his host did not take a wife. Thales eluded the question at the moment, but soon after introduced to Solon a person who, he said, had just arrived from Athens. Solon, who had left his family in that city, eagerly asked the stranger if he had any news. The pretended traveller, who had been instructed by Thales what he should say, replied, that there was nothing new at Athens, except that the son of a great legislator, named Solon, was dead, and had been followed to the grave by a great concourse of the citizens. On hearing these mournful tidings, Solon, who was of a gentle and affectionate nature, burst out into loud lamentations. Thales hastened to relieve his mind by informing him that he had been deceived with a fabricated tale, and added, smiling, that it was the dread of encountering such sorrows as his

friend had just felt, which prevented him from marrying and rearing a family. The following are some of the precepts of Solon :—"Reverence God, and honour your parents. Mingle not with the wicked. Trust to virtue and probity rather than to oaths. Council your friend in private, but never reprove him in public. Do not consider the present pleasure, but the ultimate good. Do not select friends hastily ; but when once chosen, be slow to reject them. Believe yourself fit to command when you have learned to obey. Honours worthily gained far exceed those which are accidental."

192. Chilon was born in Lacedæmon, about 630 B. C., and was one of the ephori, or magistrates, of that state. He said, "The three most difficult things are, to keep a secret, to employ time properly, and to bear an injury. Never speak evil of the dead. Reverence old age. Govern your anger. Be not over-hasty. The tongue ought to be always carefully restrained, but especially at the festive board. Seek not impossibilities. Let your friendship be more conspicuous in adversity than in prosperity. Prefer loss to ill-gotten wealth ; the former is a trouble only once endured, but the latter will constantly oppress you."

193. Cleobulus was *tyrant* or king of Lyndus, in the island of Rhodes, where he was born about 634 B. C. He was distinguished for his personal strength and beauty, as well as for his wisdom. He visited Egypt for the purpose of acquiring knowledge, and is supposed to have there contracted that taste for enigmatical writing which he afterwards displayed. He died at the age of seventy, or about 564 B. C. Besides about three hundred enigmatical verses, Cleobulus composed many maxims in plain language, such as :—"Before you quit your house, consider what you have to do ; and when you return, reflect whether it has been done. Be more attentive than talkative. Educate your children. Detest ingratitude. Endeavour always to employ your thoughts on something worthy."

194. Periander was born at Corinth, in the year 665 B. C. His father Cypselus had subverted the republican institutions of Corinth, and established himself as its tyrant. Periander succeeded him on the throne, and conducted the

government with firmness and prudence, but with great severity. Notwithstanding his reputation for wisdom, he is said to have been a person of a very violent and cruel disposition. In a transport of rage he killed his wife Melissa, by a stroke of his foot, and afterwards caused some women to be burnt to death, whose calumnious accusations had stirred him up to the commission of the barbarous deed. He banished his younger son for expressing abhorrence of him as his wife's murderer; and he is accused of several other crimes of an equally atrocious description. He died, at the age of eighty, 584 B. C. Some of his precepts are excellent, but they would have come with greater force, had he been more careful to reduce them to practice. "In prosperity," said he, "be moderate; in adversity, be prudent. Pleasure is fleeting; honour is immortal. Prudence can accomplish all things. The intention of crime is as sinful as the act. Perform whatever you have promised."

195. Thales, who is generally regarded as the greatest of the Seven Sages, was born at Miletus, in Ionia, about the year 640 B. C. His father was a Phœnician, who had settled in Miletus, and who is said to have claimed descent from Cadmus, the founder of Thebes in Bœotia. Thales early manifested the superiority of his talents, and was called to take an important part in public affairs. But, preferring the tranquil studies of philosophy to the agitating pursuits of politics, he soon relinquished his official employments, and travelled into Crete and Egypt for the purpose of conferring with the learned men of these countries, who were, at that period, considerably in advance of the rest of the world in a knowledge of the arts and sciences. In Egypt, Thales is said to have received some valuable instructions in mathematics from the priests of Memphis, and to have taught them, in return, a method of measuring the altitude of the pyramids by means of their shadows. He afterwards returned to Miletus, where he continued his philosophical studies with unabated ardour.

196. Thales would never marry, being, according to his own statement, unwilling to expose himself to the anxieties and griefs of matrimonial life. It is related, that, when his mother first advised him to take a wife, he answered, "It is

yet too soon ;" and when she gave him a similar counsel in his more advanced years, he said, "It is now too late." The closeness of his application to his favourite studies gave him a habit of abstraction, which sometimes placed him, as it has done many other great men, in rather awkward predicaments, and drew upon him the ridicule of the vulgar. For instance, it is said that, being one night absorbed in the contemplation of the heavenly bodies when he should have been looking to his feet, he fell into a pit, and thereby exposed himself to the sarcastic question of an old woman who came to his assistance, "Do you think you will ever be able to comprehend things which are in heaven, when you cannot observe what is at your very feet?" He died at the age of ninety, overcome with the heat and pressure of the crowd at the Olympic Games, which he had gone to witness [550 B. C.]

197. Like the other Grecian Sages, Thales made and circulated many axioms, of which the following may serve as specimens:—"The same measure of gratitude which we show to our parents, we may expect from our children. It is better to adorn the mind than the face. It is not the length of a man's tongue that is the measure of his wisdom. Never do that yourself which you blame in others. The most happy man is he who is sound in health, moderate in fortune, and cultivated in understanding. Not only the criminal acts, but the bad thoughts of men, are known to the gods. The most difficult thing is to know one's self; the easiest to give advice to others. The most ancient of all beings is God, for he has neither beginning nor end. All things are full of God, and the world is supreme in beauty, because it is his workmanship. The greatest of all things is space, for it comprehends all things; the most rapid is the mind, for it travels through the universe in a single instant; the most powerful is necessity, for it conquers all things; the most wise is time, for it discovers all things." He used also to express his thankfulness, first, that he was a human being, and not a beast; second, that he was a man, and not a woman; and, third, that he was a Greek, and not a barbarian.

198. Thales was the first true philosopher of the Grecian

race, and founded what is called the Ionic school, from which afterwards emanated the Socratic, and several other philosophical systems. None of his writings have been preserved; but from what has been recorded concerning him by others, it appears that he supposed all things to have at first been formed from water by the creative power of God. He taught that the earth is a spherical body placed in the centre of the universe; that the sun and stars are fiery bodies, nourished by vapours; that the moon is an opaque mass, and derives its light from the sun. According to him, the divine mind pervades and animates all things, and is the origin of all motion. He believed in the immortality of the soul of man, and supposed that not only the inferior animals, but even all substances, which, like the magnet, possess the power of motion, have a soul, or animating principle. He made great advances in astronomy and mathematics. He was the first Greek who predicted an eclipse of the sun, and who ascertained that the solar year consists of three hundred and sixty-five days. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points. In mathematics he invented several fundamental problems, which were afterwards incorporated into Euclid's Elements.

199. Anaximander, the disciple and friend of Thales, and the first of the Greeks who taught philosophy in a public school, was born at Miletus, in the year 610 B. C. He adopted in part the opinions of Thales, but differed from him on various points. He held that the sun occupies the highest place in the heavens, the moon the next, and the stars the lowest. He asserted that the sun is twenty-eight times larger than the earth, and that the stars are globes composed of fire and air, and inhabited by gods. Infinity is, according to Anaximander, the origin of all things, and into it they must ultimately resolve; the various parts may change, but *the whole* is immutable. To understand this doctrine, it is necessary that we should know what he meant by infinity; but, unfortunately, our information on this point is altogether defective. Some have supposed him to refer to matter, and to wish to inculcate its eternity and immutability; while others imagine that he alluded to

matter and motion, taken together, as forming one infinite universe. Anaximander made several improvements in mathematics and astronomy, and was the first who delineated upon a globe the map of the earth. He is also said to have been the inventor of the sun-dial; but it seems probable that this instrument was previously in use among the Babylonians, and that Anaximander had only the merit of introducing it into Greece.—Anaximenes, a native of Miletus, and one of the disciples of Anaximander, was the next teacher of the Ionic school. He held that *air* is God, and the first principle of all things, from which are produced, by rarefaction or condensation, fire, water, and earth.

200. Pythagoras, one of the most celebrated of the philosophers of antiquity, and the founder of the Greek school of Italy, was a native of the island of Samos, and flourished about the middle of the sixth century B. C. His father, who was a merchant, gave him an excellent education, and he is said to have, at a very early age, exhibited many remarkable proofs of his talents. He enjoyed the benefit of the instructions of several eminent philosophers, including Thales and Anaximander, the former of whom advised him to visit Egypt, and study under the priests of Memphis and Thebes. Pythagoras followed his advice, and, after spending some time in Phœnicia, he proceeded to the court of Amasis, king of Egypt, to whom he brought letters of recommendation from Polycrates, king of Samos. Amasis received him with much kindness, and furnished him with letters to the priests of Heliopolis, commanding them to initiate him into their sacred mysteries. But even the royal mandate could scarcely induce the Egyptian priests to reveal their secret lore to this inquisitive Greek. From Heliopolis he was sent to Memphis, and from Memphis to Thebes, where, in the hope of exhausting his patience and inducing him to abandon his object, the priests imposed upon him many severe rules and ceremonies by way of probation. Pythagoras, however, cheerfully submitted to them all, and, by his persevering obedience to their directions, at last acquired their entire confidence, and was instructed in their most secret and important doctrines.

201. He spent twenty-two years in Egypt, during which,

besides making himself thoroughly acquainted with its religious and scientific knowledge, he learnt the three modes of writing practised in that country, namely, the epistolary, the symbolical, and the hieroglyphical. He then proceeded to Crete and Sparta, where he studied the laws of Minos and Lycurgus, after which he returned to Samos. Several of his biographers, indeed, assert that, before revisiting his native island, he travelled into Persia and Babylonia, where he conferred with the Chaldean Magi and other eastern sages. Others affirm that he received instructions from the famous Persian philosopher and lawgiver Zoroaster; while there are not wanting some who maintain that he held intercourse at Babylon with certain Jewish prophets, who were then in captivity there, and from them derived the noblest portions of his philosophy. But these statements are liable to strong objections, and are generally regarded as unworthy of credit.

202. While travelling in the Peloponnesus, Pythagoras had a conference with Leon, king of Phlius, a city of Achaia. In answer to a question put to him by that prince regarding his profession, the Samian said he was a *philosopher*, or lover of wisdom; assuming, for the first time, that title, instead of the epithet of *sage*, which he regarded as too lofty and presumptuous for a fallible mortal, and as due only to God. After his return to Samos, he employed himself in instructing his fellow-countrymen in the principles of morality, and in initiating a select band of friends and disciples in the mystic and abstruse philosophy which had so long been the object of his study. The Samians flocked with eagerness to receive his instructions, and his philosophical school was in a very flourishing condition, when he suddenly adopted the resolution of abandoning Samos. Passing into Italy, he settled at Crotona, a city of Magna Græcia, as those districts colonised by Greeks were usually called.

203. The inhabitants of Crotona were, at that time, notorious for their immorality; and Pythagoras, immediately on his arrival, addressed himself to the task of reforming their manners. While stepping ashore, he observed some fishermen hauling their nets, which were full of fishes. He

purchased the draught, and caused the whole to be thrown again into the sea; improving the occasion to impress upon the Crotonians his doctrine respecting the duty of refraining from the destruction of animal life. Availing himself of the art, which he had learned from the Egyptian priests, of procuring the respect of the ignorant and superstitious by an affectation of mystery, and an assumption of supernatural powers, he soon succeeded in attracting the attention of the citizens, and in obtaining a favourable hearing for his lectures on morality. And so persuasive is said to have been his eloquence, that the Crotonians abandoned their licentious and corrupt practices. At the request of the magistrates, Pythagoras also established laws for the future governance of the community. He then opened a school of philosophy, and, his popularity having now become very great, between two and three thousand individuals were soon enrolled as his scholars.

204. Pythagoras regarded the sublime doctrines of philosophy as something far too sacred and valuable to be unreservedly communicated to ordinary men. Every individual who applied for admission to his school, was subjected to a rigid examination, and it was only those whose features, conversation, and general deportment, pleased him, and of whose personal character he received a favourable account, that were received as his disciples. And even then they were only admitted into the class of probationers, and were subjected, during four or five years, to a course of painful discipline, similar to that which Pythagoras had himself submitted to in Egypt. They were required to throw into the common stock whatever property they possessed, to dress in the plainest manner, and to cultivate a spirit of meekness, humility, and obedience. Those who were least docile were subjected for several years to continual contradiction, ridicule, and contempt, for the purpose of subduing their haughtiness and arrogance; and a strict silence of from two to five years was imposed upon *every* probationer; the term being lengthened or shortened according as the individual seemed more or less inclined to loquacity. During the period of probation, the pupils were never permitted to behold their master, and rarely even to hear him. Their

ordinary instructors were persons who merely recited the doctrines of Pythagoras, without stating the principles on which they were founded ; and it was only occasionally that they were permitted to hear the mysterious philosopher himself deliver a lecture from behind a curtain.

205. Any candidate whose patience was exhausted by this severe and lengthened probation, was permitted to withdraw from the society, and to take with him a greater amount of property than he had contributed to the general stock. His funeral obsequies were then celebrated by the disciples, and a tomb erected for him, as if he had been removed by death—a ceremony which was intended to signify how utterly that man is lost to society who abandons the paths of wisdom. Those candidates, on the other hand, who passed with credit through the appointed probation, were received into the body of select disciples, or Pythagoreans proper ; they were admitted *behind the curtain*, and, after having sworn not to divulge what they should hear, were instructed in the principles of natural and moral philosophy. Mathematics, music, astronomy, politics, and morals, by turns engaged their attention, and the sublimest speculations respecting the nature of God, and the origin of the universe, were communicated to them in direct and undisguised language. Those whom Pythagoras instructed in this plain and familiar manner, were said to belong to the *esoteric*, or private school ; while those who attended his public lectures, in which moral truths were generally delivered under a symbolical or figurative form, were considered as belonging to the *exoteric*, or public school.

206. The members of the esoteric school at Crotona were about six hundred in number, and the following is the account given by a learned writer of the manner in which they spent their time :—“ They lived together, as in one family, with their wives and children, in a public building called the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they

might pay him homage, after which they repeated select verses from Homer and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for, after they were perfectly initiated, they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies."

207. While teaching, whether in public or in private, Pythagoras wore a long white robe, a flowing beard, and, as some assert, a crown upon his head, always preserving a commanding gravity and dignity of manner. Being desirous of having it supposed that he was of a superior nature to ordinary men, and not liable to be affected by their passions and feelings, he was careful never to exhibit any tokens of joy, sorrow, or anger, and to appear perfectly tranquil in all circumstances. To promote this composure, he was accustomed to soothe his mind with music, and took especial delight in singing the hymns of Hesiod and Homer. He had a high idea of the power of music, and if we may credit some of the anecdotes which have been related concerning the effects which he produced with it, he had very good grounds for entertaining such an opinion. He employed it in curing diseases, both bodily and mental; and on one occasion he is said to have induced a young man to break off in the midst of a bacchanalian revel, by causing the musician, who previously had inflamed the youth's passions by lively and exciting airs, to change them suddenly for a slow and solemn strain.

208. Pythagoras did not confine his instructions to the Crotonians, but visited and taught in many other cities of Italy and Sicily. Wherever he went, he obtained many disciples, by whom he was regarded with a veneration hardly inferior to that which might have been entertained

for a god. In his public lectures he embraced politics as well as morals, and by his denunciations of tyranny, and his exhortations to the people to vindicate their rights, he stirred up the inhabitants of several cities to throw off the yoke of their oppressors. But this active intermeddling with politics, which seems hardly consistent with his caution and prudent reserve on other subjects, soon raised against him a host of enemies, and ultimately proved the cause of his destruction. The aristocratic party throughout the whole of Magna Græcia were alarmed, and became the furious opponents of the Pythagoreans. The first act of violence committed upon the obnoxious sect was perpetrated at Crotona, the chief agent in it being a young man, named Cylon, of noble birth but depraved character, who had been refused admission among the disciples of Pythagoras. At the head of a party of his adherents, Cylon surrounded and set fire to a house where about forty of the Pythagoreans were assembled, all of whom, except two, perished in the flames. Fortunately Pythagoras was not present at this meeting, although in Crotona at the time. He immediately fled towards Locris ; but the magistrates of that place, afraid that his presence would be the signal for tumults similar to that which had occurred at Crotona, refused him permission to enter their territory. He next directed his course to Tarentum, but there also he found his life exposed to danger. He therefore went to Metapontum, where his enemies raised the people against him, and forced him to fly for refuge to a temple dedicated to the muses, in which he miserably perished for want of food. For some time his disciples were every where exposed to a cruel persecution, but afterwards they regained their former popularity ; his school of philosophy was re-established, statues were erected in his honour, and the house in which he had resided at Crotona was converted into a temple of Ceres.

209. At the time of his death, Pythagoras was upwards of eighty years of age. He left two sons and a daughter, all of whom attained considerable celebrity for their intellectual acquirements. The sons succeeded their father in the direction of his philosophical school, and the daughter was distinguished for her learning, and wrote an able com-

mentary on the poems of Homer. It has been disputed whether Pythagoras ever committed any of his doctrines to writing. Several compositions have been attributed to him, but their authenticity is regarded as extremely questionable. Some of his immediate followers were careful to put their master's opinions on record ; and so profound, it is said, was their veneration for his wisdom, that they did not venture to change a syllable of what he had said, esteeming his precepts as equal in authority to the oracles of Apollo. Unfortunately the writings of these early disciples have all been lost ; and the most authentic sources from which a general idea of the Pythagorean doctrines can now be derived, are the works of Plato and his followers, with whose system much of that of Pythagoras was incorporated.

210. Concerning the Supreme Being, God, Pythagoras is understood to have taught that He is the soul of the universe, and the first principle of all things ; that in substance he resembles *light*, and in nature is like to *truth* ; that he is invisible, incorruptible, and incapable of pain. He held that from the One divine mind proceeded four orders of intelligences, namely, gods, dæmons, heroes, and the souls of men. Of these, the gods were the first in place ; the dæmons, second ; the heroes, who were described as a class of beings with bodies composed of a subtle, luminous substance, occupied the third rank ; and the human mind constituted the fourth. The gods, dæmons, and heroes, dwelt in the upper air, and exercised a beneficent or malignant influence on men, dispensing at their pleasure sickness, prosperity, and adversity. The human soul, according to Pythagoras, is a self-moving principle, composed of two parts—the rational, which is a portion of the divine mind, and is seated in the brain ; and the irrational, which is the source of the passions, and is situated in the heart. He taught that the inferior animals, as well as men, are animated with a spirit of this twofold nature ; but that, on account of the temperament of their bodies, and their want of the power of speech, they are incapable of acting rationally. He held that the sensitive soul perishes with the body, but that the rational mind is immortal, and on the death of the body assumes an ethereal clothing, and remains in the regions of the dead,

till it is sent back into the world to inhabit another body, either human or brutal ; and that, after it has, by passing through a variety of existences, been sufficiently purified, it is received among the gods, and returns to the eternal source from whence it originally emanated. In consequence of the Pythagoreans believing in this *transmigration of souls*, as it was called, they rigidly abstained from the use of animal food, and were unwilling to take away the life of any living creature ; it being impossible to prove that in felling an ox, or shooting a pigeon, they were not dislodging the soul of some celebrated warrior or sage of former times, or perhaps even lifting their hands against the lives of some of their own deceased relatives or friends. Indeed, Pythagoras actually pushed this doctrine so far as to assert that he *remembered* his having gone through several *human existences* previous to his being Pythagoras. Among others, he said he had once been Euphorbus, a Trojan hero, who was slain by Menelaus before the walls of Ilium ; and to prove the truth of this assertion, he is reported to have gone to Argos, and pointed out, at first sight, the shield of Euphorbus, which was suspended, amidst many others, in the temple of Juno, where it had been deposited by Menelaus. This gross attempt at imposition affords strong evidence of his being willing to resort to the Egyptian arts of deception and mysticism, in order to procure respect for his doctrines. If there was self-delusion in the matter, it was certainly of a most unparalleled kind.

211. According to this philosopher, the sun is a globe of fire, placed in the centre of the universe, and round it revolve the planets, of which the earth is one. Mereury and Venus complete their revolution in one year, Mars in two, Jupiter in twenty, and Saturn in thirty. The earth is of a globular form, as are likewise the moon, and the other planets. Immediately surrounding the earth is the gross atmosphere of common air, but beyond this is a region of pure æther, the abode of divine intelligences. The sun, moon, and stars, are inhabited by gods and dæmons. There are ten celestial spheres ; that of the earth, those of the seven planets, that of the fixed stars, and an invisible one, named the *antichthon*, situated opposite to the earth. These

spheres, in moving through the pure æther filling space, emit sounds ; and as their respective distances from the earth correspond to the proportion of the notes in the musical scale, the tones produced are varied according to the relative distances, magnitudes, and velocity of the several spheres, so as to form the most perfect harmony. Thus, according to Pythagoras, is produced that music of the spheres which his followers fabled that he alone was permitted by the gods to hear. The Pythagorean explanation of eclipses was, that those of the sun are caused by the intervention of the moon between it and the earth, and those of the moon by the interposition of the *antichthon*, or invisible sphere. From this brief exposition of his opinions, it will be seen, that none of the ancients, upon the whole, had so clear an idea of the real economy of the heavens as Pythagoras, which may be rationally attributed to his lengthened stay in Egypt.

212. Pythagoras attached a mysterious importance to numbers, both arithmetical and musical. He is reported to have taught, that *one*, or *unity*, denotes God, or the animating principle of the universe ; that *two* is emblematic of matter, or the passive principle ; that *three* signifies the world formed by the union of the two former ; and that *four* denoted the perfection of nature. The decade, which is the sum of the whole of these numbers, comprehends all arithmetical and musical qualities and proportions. Pythagoras was himself, as has been already stated, very fond of music, in the science of which he was deeply versed. He is believed to have been the discoverer of musical ratios, and to have invented the monochord, a single-stringed instrument, with moveable bridges for measuring and adjusting the ratios of musical intervals. He was also profound in geometry, to which he made several important additions. The celebrated demonstration in Euclid, ranking forty-seventh in the first book, is a noble and enduring monument of his skill in this department of science. As a moral teacher, he promulgated many sound and excellent precepts, of which the following may serve as specimens:—"It is inconsistent with fortitude to abandon the post appointed by the supreme Lord before we obtain his permission. No

man ought to be esteemed free who has not the perfect command of himself. That which is good and becoming is rather to be pursued than that which is pleasant. Sobriety is the strength of the soul, for it preserves the reason unclouded by passion. The gods are to be worshipped not under such images as represent the forms of men, but by simple lustrations and offerings, and with purity of heart."

213. Although he neither assumed the title of sage nor philosopher, Æsop, the celebrated fabulist, deserves to be noticed in this place, as an ingenious and successful teacher of wisdom. His moral lessons, veiled as they were under an allegorical form, were not less important, or productive of less durable impressions, than those of his eminent contemporaries who have already been noticed; and while the moral maxims of the Seven Grecian Sages have, by frequent repetition, become trite and commonplace, his amusing fables continue to possess all their pristine freshness and charm, and to enjoy a universal popularity. Æsop was a native of Phrygia, and was born about the year 600 B. C. In person he was very deformed, but his mind fortunately was cast in a better mould. He was sold as a slave to an Athenian named Demarchus, and during his residence at Athens acquired an extensive knowledge of the Greek tongue. He was afterwards purchased by Xanthus, a Samian philosopher, and subsequently became the property of Idmon, another philosopher belonging to the same island. Idmon, discovering and admiring his talents, gave him his liberty, after which Æsop employed himself in travelling throughout Greece, instructing the people by his moral apologues. Having arrived in Athens soon after the usurpation of supreme power by Pisistratus, and observing that the Athenians submitted with unwillingness to his authority, he warned them of the danger of attempting political changes, by telling them the fable of the frogs who petitioned Jupiter for a king. He was at last put to death by the citizens of Delphi, who were exasperated by the freedom with which he condemned their vices. This event is supposed to have occurred about the year 561 B. C., and, consequently, about the 39th year of Æsop's age. The Athenians held his memory in such respect that they raised a statue to his honour.

THIRD HISTORICAL PERIOD.

FROM THE COMMENCEMENT OF THE WAR WITH PERSIA, 493 B. C., TILL THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS, 404 B. C.

214. At a very early period in the history of the world, the Assyrian empire attained a high degree of power and splendour, and for many centuries maintained its consequence unimpaired. At length, on the death of one of its monarchs, named Sardanapalus, 767 B. C., it was divided into three independent portions—Assyria proper, of which the capital was Nineveh; Babylonia, of which the capital was Babylon; and Media, of which the capital was Ecbatana. The two former of these states were afterwards reunited, under the name of Assyria. To the eastward of this empire was that of Persia, one of the princes of which, named Cyrus, became heir also to the throne of Media, and thus conjoined, in his own person, two powerful sovereignties. But the ambition of Cyrus was too great to be satisfied even with the extensive sway he had thus legitimately attained. He formed the bold design of subverting the Babylonian empire, and of extending his authority over the whole of western Asia. In prosecution of this scheme, he first overran Lydia, dethroning (as has been already noticed) Cræsus, its king, and then, entrusting to one of his generals, named Harpagus, the task of subjugating the Greek cities of Asia Minor, he himself marched against Babylon, which he besieged and took in the 538th year before the Christian era. Assyria, Media, Persia, and the whole of Asia Minor, were thenceforth included under the general title of the Persian Empire; and Cambyzes, the son and successor of Cyrus, extended still further the boundaries of this gigantic sovereignty by the conquest of Egypt. It need scarcely excite surprise that the ruler over so large a portion of the richest and most populous regions of the globe should assume the proud title of “king of kings,” and that even his Grecian opponents should habitually speak of him as “the Great King.”

215. In the reign of Darius, the successor of Cambyses, the Ionian Greeks of Asia Minor revolted against the Persian government, and sent to Athens, as their parent state, to solicit assistance (502 B. C.) At the same time, Artaphernes, the Persian satrap, or governor of Lydia, instigated by Hippias, the expelled *tyrant* of Athens, who had applied to him for support, sent an insolent message to the Athenians, commanding them to receive back Hippias, if they wished not to incur the hostility of Persia. The Athenians, exasperated at this unjustifiable attempt at dictation, immediately resolved to assist their Asiatic colonies in their resistance to the overbearing Persians, and for that purpose dispatched twenty ships to Miletus, the chief city of the Ionian confederacy. Thence these vessels proceeded, in company with the Ionian fleet, to Ephesus, where the land troops debarked, and marched against Sardis, the capital of Lydia. This city they captured and burnt, under the eyes of the Persian satrap, Artaphernes himself, who had taken refuge in the castle, or stronghold of the place. But a large army of Persians was soon collected, and the combined Greeks were, in their turn, defeated. The Athenian auxiliaries returned home, and the Greeks of Ionia, after a protracted struggle, were once more obliged to succumb to Persia.

216. Darius was greatly enraged when he received intelligence of the burning of Sardis. Shooting an arrow into the air, after a custom of his country, he prayed that heaven would assist him in punishing the Athenians for the share they had had in that transaction. Lest he should forget his purposes of vengeance, he caused an attendant to remind him of the conduct of the Greeks, every time he sat down to table. Active preparations were soon after commenced for an invasion of Greece. An immense armament was fitted out, and in the year 493 B. C., it proceeded, under the command of a general named Mardonius, towards the European shores of the Ægean sea. Meanwhile heralds were sent to all the Grecian states demanding a tribute of *earth and water*—the oriental symbols of submission. Most of the states complied with the demand, but Athens and Sparta indignantly refused. Admitting that in this they

acted with becoming spirit, they certainly disgraced themselves by the murder of the unoffending heralds, one of whom they threw into a deep well, and the other into a pit, scoffingly telling them to take thence their *earth and water*.

217. Mardonius having debarked his land forces upon the coast of Macedonia, sailed to the southward with the fleet, but, in doubling the cape of Mount Athos, he encountered a furious storm, which wrecked three hundred of his vessels, drowning no less than twenty thousand of his men. His land army was equally unfortunate, being surprised during the night by the Thracians, and defeated with immense slaughter. Discouraged by this double disaster, Mardonius collected the shattered remnants of his fleet and army, and hastily returned to Asia.

218. Darius, more intent than ever on the subjugation of Greece, ordered another army to be raised, and appointed as its commanders, Datis, a Median nobleman, and Artaphernes, son of the satrap of the same name, who has been already mentioned. The force collected on this occasion consisted of five hundred thousand men, and six hundred ships. This formidable body first attacked, and reduced to subjection, the islands of the *Ægean*. Leaving a portion of their troops to garrison these, Datis and Artaphernes landed with a force of one hundred thousand foot and ten thousand horse, on the coast of Attica, near a plain called Marathon, which is only distant about thirty miles from Athens. Justly alarmed at the near neighbourhood of such an enemy, the Athenians applied to the Spartans for aid; but that people had a superstition which prohibited their taking the field before the moon was at the full, and as, at the time of the application, it still wanted five days of that period, they therefore delayed the march of their troops. The Athenians were compelled to meet the Persian invaders unassisted, except by a gallant band of one thousand Plataeans, who, out of gratitude for the protection which the Athenians had often extended to them against the power of Thebes, hastened to the aid of their friends at this alarming crisis. Besides these Plataeans, the Athenian army mustered nine thousand men, exclusive of about as many light-armed slaves. Small as this force was, compared with the over-

whelming multitude of the Persians, it was resolved, after an earnest deliberation, that the army should adopt the bold course of advancing to meet the enemy in the open country (490 B. C.)

219. According to the Athenian custom, ten generals were appointed to command the army, one being taken from each of the ten wards of Attica, and each general being, in turn, invested with the supreme authority for a single day. But Aristides, one of these commanders, and a man of singular wisdom and probity, perceiving the inconveniences and dangers of this arrangement, resigned his day in favour of Miltiades, another of the generals, of tried military talents. The example of Aristides being followed by the rest, Miltiades was invested with the sole command. He was thus afforded an opportunity of adopting such measures as were necessary to give even a chance of success to his little army, and acted with a prudence and skill that amply justified the confidence which his brother officers had reposed in him. Finding the Persian host encamped on the plain of Marathon, Miltiades took up a position on the declivity of a hill about a mile distant from the enemy. To impede the motions of the Persian cavalry, he caused the intermediate space to be strewed during the night with trunks and branches of trees. On the following morning he drew out his troops in battle array, placing the Athenian freemen on the right, the Plateans on the left, and the armed slaves in the centre.

220. The Persian army was a mixed multitude, composed of levies from the numerous tribes and nations which acknowledged the authority of the Great King. Some of them were armed with spears, swords, and battle-axes; but the greater part fought with arrows, darts, and other missile weapons. They carried in their left hands light targets of reeds or osier, and their bodies were in some instances covered with thin plates of metal. Their defensive armour, however, was not to be compared to that of the Athenians, and by no means fitted the Asiatics to sustain the shock of the dense Grecian phalanx. Of this Miltiades was well aware, and he caused his soldiers to advance at a running pace to the attack, that the bowmen and javelin throwers might have as

short space as possible for the use of their missiles, and that the Athenian spearmen might bear down and break open the ranks of the more slightly armed Persians. The movement was completely successful. At first, indeed, the Grecian centre, composed of slaves, was broken by the enemy; but the Athenian and Platean freemen on the two wings carried all before them, and then closing in upon the Persian troops who had discomfited their centre, overthrew them likewise, and remained the undisputed masters of the field. The Persians, panic-struck, fled to their ships, pursued actively, and slaughtered in vast numbers, by the victorious host of Miltiades. Upwards of six thousand Persians fell in this memorable engagement, while, on the side of the Athenians, only one hundred and ninety-two individuals perished, among whom, however, were two of the ten generals, and several other persons of distinction. Seven of the Persian vessels fell into the hands of the Greeks; the rest returned to Asia. Among those who died at Marathon was Hippias, the exiled tyrant of Athens, who, to sum up his lamentable degradation, had accompanied and guided the Persians on this expedition against the land he once ruled with honour and applause. On the day after the battle the Lacedæmonian troops arrived, having quitted Sparta as soon as it was full moon, and hurried by forced marches to the assistance of the Athenians. After contemplating with deep interest the scene of so glorious a victory, and bestowing deserved praises on the valour of their allies, they returned home.

221. Nothing could exceed the joy of the Athenians at the tidings of this great battle, and the merits of Miltiades were at first enthusiastically acknowledged and rewarded with the highest honours of the republic; but it was not long till he was treated by his fickle countrymen with the most disgraceful ingratitude. Having been, at his own request, appointed to command a fleet of seventy ships, raised for the purpose of reducing certain islands of the *Ægean*, which had taken part with Persia, he was successful in mastering several of them, but failed in an attack upon *Paros*. Thereupon the Athenians immediately raised a clamour against him, and accused him of having been bribed

by the Persians to raise the siege of that place. He was tried on this charge by the assembly of the people, and, notwithstanding the pleadings of his brother Tesagoras, who conducted the defence for Miltiades, then unable to act for himself in consequence of a wound received before Paros, the victor of Marathon was condemned by his thankless country, and sentenced to pay a fine of fifty talents (about eleven thousand pounds sterling). Being incapable of raising so large a sum, he was thrown into prison, where he died soon after of a mortification brought on by his wound (489 B. C.) It is even said that the Athenians would not allow his body to be buried until his son Cimon, who was then very young, raised money and paid the fine. But the glory of Miltiades survived, and although his countrymen persecuted him living, they revered him dead. At the distance of half a century, a picture of the battle of Marathon was painted by order of the state, and the figure of Miltiades was represented in the foreground, animating his troops to victory. And, in truth, if ever victory was useful, honourable, and glorious, that of Marathon, considering the purpose and the act, was most truly so, and to no man can the name of hero be more justly applied than to Miltiades.

222. The victory of Marathon, which saved the liberties of the whole of Greece, added also greatly to the respect and consideration in which Athens was held, and the commanding talents of several individuals, who subsequently directed in succession the affairs of that republic, contributed to extend still further its power and influence. Athens, at the time spoken of, was plentiful in noble spirits; but none held a more conspicuous place than Aristides and Themistocles, who, opposed to each other in almost every thing else, were emulously active in their exertions to promote the interests of their common country. Aristides, who has already been named as one of the ten generals of the army which conquered at Marathon, was the son of a person of moderate fortune, named Lysimachus. Themistocles was also descended from a respectable Athenian family. These two remarkable individuals were companions in boyhood, and are said to have even then exhibited strong indications of the dissimilarity of their dispositions. Aris-

tides was calm, moderate, candid, and upright; Themistocles, bold, enthusiastic, wily, and plausible.

223. Two leading parties, as has already been adverted to, existed among the Athenians; namely, the aristocratic and the democratic. Aristides attached himself to the former, Themistocles to the latter. They soon became the leaders of their respective parties, and were thus forced, both by their position, and the differences of their views, into almost continual opposition. The character of Aristides stood deservedly high for wisdom and probity; but Themistocles was possessed of great oratorical powers, and his persuasive eloquence often enabled him to triumph over the unadorned good sense of his rival. Far from being disheartened, however, by such occurrences, Aristides waited with patience till the people should come to a sounder opinion, exerting himself in the mean time to prevent, as far as possible, the bad consequences which he expected to follow from their imprudent decisions. In the year subsequent to the battle of Marathon, Aristides was elected first archon, or chief magistrate of the republic; and in this situation he gave so many proofs of his uprightness and impartiality, that he was honoured with the surname of "the Just," and many of the citizens referred their disputes to his single decision, in preference to carrying them before the ordinary courts of justice. Envious of the civic honours which had been conferred upon his rival, Themistocles took advantage of this circumstance to raise and spread an injurious rumour, to the effect that Aristides was endeavouring to centre all authority, judicial as well as civil, in his own person, as a preliminary step to establishing himself in absolute and unconstitutional power.

224. It appears surprising that the Athenians, who had bestowed upon Aristides the title of "the Just," and who had had so many opportunities of judging of his moderation, and unassuming excellence of character, should have given any credit to these reports. But the usurpation of Pisistratus was still too recent to permit the Athenians to forget, that, under a cloak of moderation and patriotism, may lurk the most extreme and dangerous spirit of personal ambition. Alarmed, therefore, at the very allegation that a popu-

lar leader was *again* forming designs against the republican constitution, they rashly resorted to the *ostracism*—the protection provided against such dangers—and condemned the virtuous Aristides to a ten years' banishment. An anecdote is related, with reference to this transaction, which affords a curious example of a feeling, surprising but not uncommon, in the human breast. While the ostracism was proceeding, a country voter who could not write came up to Aristides, whom he did not personally know, and requested him to write the name of Aristides on his shell. "Did this man ever injure you?" asked Aristides. "No," replied the citizen, "nor do I even know him; but I am weary of hearing him every where called 'the Just.'" Without saying another word, Aristides wrote the required name upon the shell, and returned it to the countryman.

225. Though Themistocles, whose ascendancy in the counsels of Athens was now undisputed, could not boast of that pure patriotism which animated his banished rival, he had an insatiable desire of fame; and as he perceived that he would best extend his own reputation by promoting the welfare of his country, he laboured with as much zeal to advance its interests as if he had been animated by the strongest sense of duty. So great was his thirst for pre-eminence, that the glory which Miltiades acquired at Marathon threw him for a time into a deep melancholy; on being asked the cause of which, he replied, that "the trophies of Miltiades would not allow him to sleep." When he had acquired influence in the republic, a field for distinction soon presented itself. The commerce of Athens having for some time suffered from the hostility of the inhabitants of Ægina, Themistocles advised his countrymen to appropriate the produce of the silver mines of Mount Laurium, which had hitherto been annually divided among the citizens, to the construction of a fleet for the purpose of chastising those troublesome islanders. The Athenians followed his counsel; one hundred galleys were constructed, and with these Themistocles effectually broke the naval strength of Ægina. Athens was now the first maritime power of Greece, but Themistocles still continued to augment the number of its vessels of war, until they amounted

to the number of two hundred trireme galleys. He acted thus from a conviction that the Persians would renew their attempts to subvert the liberties of the Grecian states, and because he foresaw what importance in such a case a well-equipped fleet would be of, either for external defence, or as a refuge to which the citizens might betake themselves if overcome by the invaders.

226. Nor did Themistocles err in his anticipation. On receiving intelligence of the defeat of his army at Marathon, Darius resolved on fitting out another armament, on a still greater scale than the first, for the subjugation of Greece. A revolt, however, which occurred in Egypt, interrupted his preparations, and death, soon after, terminated all his earthly designs (485 B. C.) He was succeeded by his son Xerxes, who, after suppressing the Egyptian revolt, prepared to carry into effect his father's projects against Greece. Heralds were again sent to all the Grecian states, with the exception of Athens and Sparta, which had treated the Persian messengers so cruelly on a former occasion, to demand earth and water, in token of submission; and many of the smaller states again granted the required acknowledgment. Four years were spent by Xerxes in raising an army, building a fleet, and cutting a canal across the isthmus which connects Mount Athos with the continent of Greece. This passage was made in order to enable the Persian vessels to continue their progress straight southward, instead of sailing round the dangerous promontory of Athos, where the fleet of Mardonius had formerly been wrecked. The preparations being at length completed, Xerxes himself assumed the command of the expedition, and directed his march towards the Hellespont. The army by which he was accompanied was the largest, perhaps, ever collected, consisting of one million seven hundred thousand infantry, and four hundred thousand cavalry. If to these are added the immense crowds of slaves and women who followed the troops, it is supposed that the whole would amount to upwards of four millions of souls. The fleet consisted of twelve hundred ships of war, and three thousand transport vessels, and carried about six hundred thousand men. It is said, that, on one occasion, while reviewing this mighty

host, Xerxes was affected even to tears by the reflection, that not one individual of all the thousands then before him would be alive a hundred years after. Yet such is the inconsistency of man's nature, that, while this oriental despot was vainly lamenting over the brevity of human life, he was preparing, without compunction or regret, to shorten still farther the allotted span of thousands of his species, and to add all the calamities of war to the other evils incidental to life.

227. To facilitate the passage of his army from Asia into Europe, Xerxes caused a bridge of boats to be formed across the Hellespont, between two towns called Abydos and Sestos, where the strait is less than a mile in width; but a violent storm arose, and the bridge was destroyed. Xerxes, who was a man of ungovernable passions, was transported with fury when he heard of this occurrence, and, with equal folly and cruelty, commanded all the workmen who had been employed in constructing the bridge, to be put to death. In a spirit of still greater extravagance and absurdity, he is said to have caused the waters of the Hellespont to be beaten with rods, and fetters to be dropped into the strait, in token of his determination to curb its turbulence, while his servants addressed it in the following terms:—"It is thus, thou salt and bitter water, that thy master punishes thy unprovoked injury, and he is determined to pass thy treacherous streams, notwithstanding all the insolence of thy malice." Another bridge, consisting of a double line of vessels, strongly anchored on both sides, and joined together by hempen cables, was then constructed, and trunks of trees having been laid across the decks of the vessels, the whole was smoothly covered over with planks, so as to afford an easy passage for the troops. Seven days and nights were consumed by the Persians in crossing this extraordinary bridge, after which Xerxes advanced through Thrace, Macedonia, and Thessaly, towards the southern parts of Greece, receiving the submission of the various northern states which he visited, while his fleet (crossing what is now called the Gulf of Contessa) passed through the canal at the isthmus of Athos, and afterwards shaped its course likewise to the southward.

228. Meanwhile, those Greek states which had refused to submit to the Persian, were vigorously preparing to meet the approaching invaders. A congress of deputies was held at Corinth, at which measures were agreed upon for the common defence. It is impossible to withhold our admiration of the truly astonishing intrepidity of the Greeks at this momentous time. They did not allow themselves to despond even for an instant, fearful as were the odds against them. Drawing to the utmost upon the whole population of the confederated states, all the military force which they had to oppose to the countless hosts of Persia did not exceed sixty thousand freemen, and perhaps about an equal number of armed slaves. As if to contribute to their discouragement, the responses which the Greeks obtained from their oracle of Delphi were dark and menacing. The Spartans were told, that *they* could only be saved by the voluntary death of a king of the race of Hercules, and the Athenians were addressed in the following language:—"All else, within Cecropian bounds and the recesses of divine Cithæron, shall fall: the wooden walls alone Jupiter grants to Minerva to remain inexpugnable, a refuge to you and your children. Wait not therefore the approach of horse or foot, an immense army, coming from the continent; but retreat, turning the back, even though they be close upon you. O divine Salamis! thou shalt lose the sons of women, whether Ceres be scattered or gathered!" The phrase not being so familiar then as it has become in modern times, the Athenians were at first greatly at a loss to determine what were the *wooden walls* referred to by the oracle. Some imagined that these words indicated the Acropolis or citadel of Athens, which had anciently been surrounded with a wooden palisade; but Themistocles, who, it is probable, had secretly suggested the response to the Delphian priests, insisted that the fleet constituted the wooden walls spoken of by the oracle, and urged upon the Athenians the propriety of trusting to their ships for defence against the Persians. Ultimately his advice was followed; and while Leonidas, king of Sparta, with eight thousand of the confederate troops, took up a strong position in the narrow pass of Thermopylæ, between Thessaly and Phocis, the Athenian fleet, reinforced

by those of the other confederated states, proceeded to the strait which separates the island of Eubœa from the coast of Thessaly, and took up its station at the promontory of Artemisium, about fifteen miles distant from the pass of Thermopylæ.

229. The march of Xerxes had hitherto resembled a triumphal procession rather than a hostile invasion; none had dared to oppose his progress, and the various minor states through which he passed, in the agony of their alarm, outvied each other in the expressions of respect and the cordiality of welcome with which they received the king and his millions. But the time had at length arrived when he was to become acquainted with that indomitable Grecian valour which had proved so fatal to the armies of his father. Arriving at the pass of Thermopylæ, and learning that it was defended by so small a force, he sent messengers to require them to lay down their arms. "Come and take them," was the truly Spartan reply of the brave Leonidas. The messengers then assured them that if they would lay down their arms, the Great King would receive them as his allies, and give them a country much larger and more fertile than their own; but they answered, that "no country was worth acceptance, unless won by virtue; and that, as for their arms, they should want them whether as the friends or the enemies of Xerxes." Having thus spoken, they unconcernedly resumed the gymnastic exercises and other amusements in which they had been engaged when the messengers arrived.

230. Xerxes waited four days in expectation that the Greeks would surrender; after which, perceiving that they remained resolute, he gave orders to commence the attack. But the narrowness of the pass, which in one place was only fifteen and in another not more than twenty-five feet wide, prevented the Persians from taking full advantage of their immense superiority in numbers, and the undaunted Spartans met and discomfited with great slaughter every successive column of the enemy that entered the defile. Xerxes, who, seated on a neighbouring height, beheld the desperate conflict, repeatedly started in irrepressible emotion from his throne, as he saw the bravest of his troops broken

and destroyed, and, at length, gave orders to discontinue the attack. On the following day the battle was renewed, with no better success on the part of the Persians. But that which they could not do by open force, they effected by stratagem; and the treachery of a Greek, named Epialtes, proved the destruction of the gallant defenders of Thermopylæ.

231. There was a rude and circuitous path across the mountains, a few miles to the westward of Thermopylæ, the existence of which was scarcely known except to the inhabitants of the neighbouring district, and by this route the traitor Epialtes offered to guide a detachment of the Persians to the other extremity of the pass, to intercept the retreat of Leonidas, and attack him in the rear. The offer was eagerly accepted, and twenty thousand chosen men, commanded by a distinguished officer, named Hydarnes, set out on the expedition, at the close of day. After marching all night, they arrived about sunrise near the summit of the hill. Here, however, they encountered an unexpected obstacle in a guard of Phocians, to whom Leonidas had entrusted the defence of this unfrequented mountain path. For some time the Persians advanced unperceived, under the shade of an oak forest which covered the sides of the hill; but at last the Phocians, alarmed by the unwonted rustling among the leaves, and the heavy tread of so large a body of troops, flew to arms, and prepared to make a determined resistance. That they might contend with less disadvantage against the greatly superior force of the Persians, which was directed, they imagined, against them, the Phocians quitted their position in the pass, and stationed themselves upon a rising ground, where they would be less exposed to the darts of their assailants. But Hydarnes, instead of attacking them as they expected, calmly continued his march, along the evacuated pass, towards the plain, leaving them to regret at leisure the unhappy and imprudent movement by which they had afforded him a free passage.

232. The defenders of Thermopylæ had many secret friends in the camp of Xerxes. The recruits whom he had pressed into his service during the march, were not foes to

Greece at heart, and one of these contrived to escape to the Grecian station with intimation of Epialtes's treachery, a few hours after the march of the detachment of Hydarnes. Leonidas immediately summoned a council of war, at which it was agreed that the greater part of the Greeks should immediately retreat towards the isthmus of Corinth, as the pass of Thermopylæ, it was admitted by all, was no longer tenable. At the same time, Leonidas, with his three hundred Spartans, expressed their firm resolution never to abandon their position, until they were driven from it by force. Seven hundred Thespians, excited by the noble example of the Spartans, likewise announced their resolution to remain at their post, and share the fortunes of Leonidas. All the confederate army then departed, with the exception of these two bands and of a party of Thebans, amounting to four hundred, who were detained by Leonidas, rather as hostages than as soldiers, on account of the known disaffection of their countrymen ; for the Theban community had always been adverse to the views of liberty entertained by other Grecians, and, as friends of oligarchy, naturally became the favourers of Persia, in the disputes of Greece with that country.

233. Leonidas then exhorted his companions in arms to acquit themselves as men who expected and were prepared for death :—" Come, my fellow soldiers," said he, " let us sit down to the last meal we shall eat on earth ; to-morrow we shall sup with Pluto." When midnight had arrived, he drew out his little band, and led them against the enemy's camp. The Persians, surprised by this sudden and unexpected attack, were thrown into the utmost confusion, and, not being able in the darkness to distinguish friends from foes, they in many cases fell upon each other ; while the Greeks, keeping together in a compact body, and fighting with all the wild energy of men who had abandoned hope of life, made dreadful havoc in their broken and wavering ranks, and penetrated almost to the tent of Xerxes himself. The dawn of day, by revealing to the Persians the small number of their assailants, obliged Leonidas to give up the unequal conflict, and lead back his men to the defile. Thither he was followed by the Persians, and for a considerable time

the fight was maintained on both sides with the utmost obstinacy. The Greeks fought with the vigour which despair communicates, and multitudes of their opponents fell beneath their swords; but, in the thickest of the battle, a Persian dart pierced the heart of the heroic Leonidas. This, however, only roused his followers to still greater fury, and their assailants had begun to give way, when the twenty thousand men commanded by Hydarnes were seen advancing from the other end of the pass. The Spartans and Thespians then retired to a rising ground at the narrowest point of the defile, and took up a position behind an old wall, being determined still to sell their lives as dearly as possible. But the base Thebans seized the opportunity to desert to the enemy, by whom, however, a great number of them were slain, before the intention of their movement was understood.

234. The Persians now enclosed their devoted opponents on every side, and while some employed themselves in beating down the wall behind which the Greeks had planted themselves, the rest assailed them with a ceaseless shower of arrows. Even to the last, the Greeks exhibited equal self-possession and courage. Some person having said that the Persian darts were so numerous that they obscured the light of the sun, Dionece, a Spartan, drew a ray of exhortation even from this, characteristically exclaiming, "How favourable a circumstance! the Greeks now fight in the shade!" At last, after performing prodigies of valour, the whole band were overpowered and slain. As they lay on the ground, their very bodies were covered over with the arrows which were showered upon them by their innumerable assailants. Two monuments were afterwards erected near the place where they fell. The inscription of the one recorded the bravery with which a handful of Greeks had resisted three millions of Persians; while the other, which was dedicated to the memory of Leonidas and his three hundred Spartans, consisted of these remarkable words:—"Go, stranger, and declare to the Lacedæmonians that we died here in obedience to their divine laws."

235. While the troops of Leonidas were exhibiting so signal an example of heroic patriotism on land, the Grecian

naval force was contending at sea with happier fortune, although not with greater valour, against the Persians. The elements, also, had battled on the side of Greece. The immense fleet of Xerxes, while at anchor in the bay of Casthænæa, on the coast of Thessaly, had been attacked by a violent tempest of three days' duration, by which no less than four hundred vessels of war, besides an immense number of transports and store-ships, were totally wrecked. After the storm had subsided, the Persians, eager to quit a place which they had found so ill calculated to afford them shelter, sailed into the strait which divides the island of Eubœa from the mainland, and anchored in the road of Aphetæ, at about ten miles' distance from the promontory of Artemisium, where the Grecian fleet was stationed.

236. Notwithstanding the loss caused by the tempest, the Persian squadron was still very large, and its arrival in their vicinity gave considerable alarm to the confederated Greeks, who immediately held a council of war, at which it was resolved, by a large majority, to retire to the southward. The Eubœans, anxious to prevent the adoption of a course by which they would be left exposed to the vengeance of the Persians, endeavoured to induce Eurybiades, a Spartan, who acted as commander-in-chief of the combined fleet, to delay its departure, at least till such time as they should have removed their families and most valuable property to a place of safety. Finding Eurybiades inexorable, they next applied to Themistocles, the commander of the Athenian division, who had, in the council, opposed the proposal to retreat. Themistocles reminded them that gold was sometimes more persuasive than words, and undertook to prevent the meditated departure of the confederates, provided he were furnished with thirty talents (nearly seven thousand pounds sterling). The Eubœans having paid him the stipulated sum, he induced Eurybiades, by a bribe of five talents, to revoke the orders for the sailing of the fleet. All the officers obeyed the commands of their admiral except Adimantus, the Corinthian, who persisted in his intention to depart, until Themistocles purchased his acquiescence in the delay by a present of three talents. The remaining twenty-two talents he reserved for his own purposes. The

conduct of Themistocles on this occasion says much more for his address and knowledge of mankind than for his disinterestedness or high moral principle ; and the mercenary, if not timid, spirit displayed by those other commanders, who could only be induced by a bribe to face the Persians, forms a striking contrast to the generous ardour and noble intrepidity exhibited by the patriotic defenders of Thermopylæ.

237. The Persian admiral now prepared for battle, and in order to intercept the Greeks if they should attempt to retreat, he dispatched two hundred galleys, with orders to sail round the eastern side of the island of Eubœa, and station themselves at the southern extremity of the strait of Euripus. Intelligence of this movement was communicated to the Greeks by a deserter from the Persian fleet, and another council was held, at which it was resolved to attack the Persians, weakened as they now were both by the effects of the recent storm, and the departure of the two hundred ships. Accordingly, the Grecian ships weighed anchor a little before sunset, and joined battle with the enemy. Notwithstanding the advantage possessed by the Persians in point of numbers, the Greeks soon captured thirty of the enemy's vessels, and sank a great number more. The approach of night, and the violence of a storm which suddenly arose, separated the combatants. The Greeks soon regained their former position off Artemisium, but the Persians were not so fortunate. Unacquainted with those narrow and intricate seas, and confused by the darkness and the tempest, they hardly knew in what direction to steer, and not a few of their ships were wrecked before the fleet succeeded in reaching again its station at Aphetæ. To the two hundred galleys which had sailed for the southern end of the Euripus, the storm proved still more disastrous. Caught in the open sea, and unable, amidst the thick darkness, to discover a single star by which to direct their course, they were tossed to and fro at the pleasure of the furious winds and waves, until, at last, being driven upon the rocky coast of Eubœa, the whole squadron perished miserably. On the following day, the welcome intelligence of this event was communicated to the Grecian commanders by the crews of fifty-

three new Athenian ships, which arrived to reinforce the fleet.

238. Encouraged by this favourable news, on the evening of the same day the Greeks renewed their attack upon the Persian fleet, and succeeded in totally destroying a detachment of it, called the Cicilian squadron. Ashamed of having been repeatedly worsted by an enemy so far inferior in numbers, the Persian commanders resolved on making a vigorous effort to retrieve their reputation. As soon as day returned, they gave orders to prepare for a general engagement. About noon they approached the station of the confederates, and a very severe conflict ensued, which terminated in the triumph of the Greeks. But their victory was dearly bought by the loss of five galleys, and the damage of many of their vessels, especially those of the Athenian division. This circumstance, together with the discouraging announcement which they received immediately afterwards of the destruction of Leonidas and his Spartans at Thermopylæ, determined the Grecian commanders to retire to the southward, that they might be at hand to give all the assistance in their power to the inhabitants, both of Attica and the Peloponnesian states, which, being left exposed by the result of the battle of Thermopylæ, might expect immediate invasion by the Persians. They, therefore, instantly set sail, and proceeded to the Saronic gulf, where they anchored in the strait between the island of Salamis and the coast of Attica.

239. The land forces of Xerxes now advanced through Phocis and Bœotia into Attica, while his fleet made a corresponding movement to the southward, following that of the Greeks into the Saronic gulf. The Persian army met with little or no opposition in its march, as the Peloponnesians had retired within the isthmus of Corinth, in despair of being able to offer effective resistance in the open country; and the Athenians, deserted by their allies, and having the principal part of their armed force on board the fleet, made no attempt to defend their territory. An interesting account is given of the preservation of the sacred fane of Apollo at Delphi in this time of universal panic and overthrow. The Delphians, on hearing that the Persians had

succeeded in forcing the pass of Thermopylæ, were filled with alarm, and consulted the oracle what was to be done for the protection of the temple and the valuable treasures which it contained. The answer was, that "the arms of Apollo were sufficient for the defence of his shrine." The Delphians then transported their wives and children across the gulf of Corinth into Achaia, and, abandoning their city, concealed themselves in the deep caverns and among the rocky summits of Mount Parnassus. The only road by which Delphi could be approached was steep and difficult, winding about among narrow defiles and steep mountain crags; and when the Persian detachment advanced along it, a thunder storm, which happened to come on, awoke their superstitious fears, while it encouraged the Delphians, who imagined that Apollo was fulfilling his promise of interfering to protect his temple. Two immense fragments of rock, which were, either by the agency of the lightning or the secret efforts of the Delphians, rolled down from the heights of Parnassus upon the heads of the Persians, completed their dismay, and they precipitately betook themselves to flight. The Delphians, emerging from their hiding-places, pursued them with great slaughter. To apologise for so ignominious a defeat, the Persian detachment, on their return to the main body of the army, told many marvellous tales about the unearthly voices they had heard, and fearful shapes they had seen, at Delphi; and as the priests of the shrine were interested in giving currency and credit to reports of a similar nature, it soon came to be universally believed that the discomfiture of the sacrilegious assailants of the temple had been accomplished by supernatural means.

240. After the arrival of the Grecian fleet at Salamis, Themistocles, perceiving that there was no longer any hope of preserving Attica, persuaded the Athenians to betake themselves for refuge to their ships, according to the interpretation he had formerly given of the oracle of Apollo, which promised them safety behind their wooden walls. They, therefore, conveyed their women, children, and old men, to the islands of Salamis and Ægina, and the sea-port town of Trœzene in Argolis, and abandoned their country and city to the rage of the invaders. Before departing,

however, they, at the instigation of Themistocles, passed a decree recalling all their exiles for the common defence, by which means they obtained, at this dangerous crisis, the valuable assistance of Aristides. He was then residing in the island of Ægina, and no sooner heard of the decree, than he repaired to the general rendezvous at Salamis, forgetful of the injustice with which he had been treated, and anxious only for the welfare of his countrymen.

241. The army of Xerxes soon overran and devastated Attica. Before them fell its proud capital, and their swords destroyed all the citizens that were left in it—a few who had refused to quit their country, and who made a vain attempt to defend the citadel. At the same moment, the Persian fleet took up its station at Chalerum, an Athenian sea-port, at a short distance from the bay in which the Grecian navy lay. The confederates now deliberated whether they ought to risk another engagement with the Persians, or to retire farther up the gulf to aid in the defence of the isthmus of Corinth, across which the Peloponnesians had constructed a line of fortifications to arrest the progress of the invaders. In vain Themistocles urged on the council the propriety of remaining and giving battle to the Persians; the great majority of the commanders were desirous to depart, and it was finally resolved in council to set sail immediately. The council then broke up. Themistocles, perceiving that if the resolution just adopted were carried into effect, all would be lost, persuaded Eurybiades to call a second council, at which he employed all his eloquence to induce the commanders to revoke their pusillanimous decision. In the course of the discussion, having said something which gave offence to Eurybiades, the latter lifted up his stick as if to strike him; but Themistocles, only intent on persuading the confederates to remain, took no other notice of the menacing gesture of the Spartan than to say to him calmly, “Strike, but hear me.” Eurybiades, ashamed of his violence, requested him to proceed with his speech, and offered him no further interruption.

242. Themistocles then insisted on the disadvantages to which they would expose themselves by quitting their present station, as they would thereby exchange a narrow chan-

nel in which the whole of the Persian fleet could not assail them at once, for the open seas, where they might speedily be overpowered by the superior force of the enemy. He also dwelt upon the cruelty of abandoning to their fate the Athenian women and children collected in the islands of Salamis and Ægina. He had hardly concluded, when Adimantus, the Corinthian commander, insultingly asked, "Whether they were to be guided by the wishes of men who had no longer a city to defend?" alluding to the destruction of Athens by the Persians. Themistocles indignantly replied, that "the Athenians had, indeed, sacrificed their private possessions for the sake of preserving their own independence and the common liberties of Greece, but that they had still a city in their two hundred ships, in which, if deserted by the confederates, they would embark their wives and children, and seek a new home on the coast of Italy, where ancient oracles had foretold that the Athenians should one day found a flourishing state." He added, that, if the allies provoked them to adopt this course, they would speedily have cause to regret that they had driven away the only fleet which was capable of protecting their coasts.

243. These words alarmed the council lest the Athenians should actually secede from the confederacy, and it was resolved to remain at Salamis, and give battle to the enemy. But, notwithstanding this determination, several of the Peloponnesian commanders soon began to exhibit a desire to depart, and Themistocles received information that most of them intended to set sail during the night. To defeat their purpose, he secretly put in force one of those stratagems, of dubious propriety, such as an Aristides never would have resorted to. He dispatched a messenger to Xerxes, to inform him that the Grecian fleet was preparing to make its escape, and to say that, if he wished to crush his enemies at once, he should cause his ships to guard both ends of the strait in which they were stationed. Xerxes, believing Themistocles to be secretly in his interest, followed his advice, and the Greeks, finding themselves thus enclosed, made a virtue of necessity, and prepared for battle.

244. The morning of the twentieth of October, 480 B. C. —a day destined to be rendered for ever memorable by the

glorious battle of Salamis—was ushered in by the Greeks with sacred hymns and pæans, while, with their voices, the spirit-stirring sounds of the shrill war-trumpet ever and anon mingled. As, under the directions of their leaders, they formed themselves into line of battle, they encouraged each other by mutual exhortations to fight bravely in defence of their wives and children, their homes, their liberties, and the temples of their gods. Every heart responded to such appeals, nor is it to be wondered at that men engaged in so holy a cause should have performed prodigies of heroism. The Persians, although animated by no such elevated sentiments, were not destitute of strong motives for active and intrepid exertion. They were aware that they were about to fight under the immediate eye of their monarch; for Xerxes had drawn up his army along the opposite shore of Attica, and had seated himself upon a magnificent throne on the summit of a neighbouring mountain, where, surrounded by his guards, and by a number of secretaries, whose duty it was to record the manner in which his subjects acquitted themselves, he watched the onset of the combatants and the progress of the battle.

245. On a favouring breeze springing up, the signal of attack was given, and the Grecian fleet, consisting of only three hundred and eighty ships, advanced to meet that of the Persians, which numbered one thousand three hundred vessels of war. The Persian line was soon broken by the skilful assault of the Athenians under Themistocles, and, after a long and severe conflict, in the course of which many individual examples of extraordinary valour and dexterity were exhibited, the Greeks were completely victorious. So great was the loss of lives on the part of their opponents, that, for a considerable distance around, the sea itself was scarcely visible for the number of dead bodies. A great number of the Persian vessels were taken or destroyed, and the remainder were dispersed in various directions in a panic flight. The Greeks lost forty ships, but comparatively few men, many of those whose vessels were sunk having saved themselves by swimming to the shore. A select body of Persian infantry had been stationed on the little island of Psyttalea, between Salamis and the mainland, for the

purpose of assisting the Persians and destroying the Greeks who might seek a refuge there during the battle. Thither, however, the watchful Aristides conducted a band of Athenian soldiers, who attacked and put to the sword the whole of the Persian detachment, within view of Xerxes himself, who, beholding his fleet scattered and destroyed, and his chosen troops cut to pieces by the victorious Greeks, sprung in anguish from his throne, rent his garments in a paroxysm of despair, and hastily gave orders that his army should be withdrawn from the coast.

246. The scattered remnants of the Persian fleet made the best of their way, some to the ports of Asia Minor, and others to the Hellespont, while Xerxes and the land forces retreated with precipitation into Thessaly. The pride of this Asiatic despot was effectually humbled; and such was his dread of the Greeks, that, deeming himself in danger as long as he remained in Europe, even though surrounded with millions of armed followers, he resolved on returning immediately to Asia, and leaving his general Mardonius, with a force of three hundred thousand chosen men, to carry on the war against Greece. Xerxes was confirmed in this determination by a message which he received from his pretended friend Themistocles, informing him that it had been proposed in the Grecian council to sail immediately to the Hellespont, and break down the bridge of boats to prevent his return into Asia, but that Themistocles had dissuaded the confederates from carrying the design into execution. It is supposed that the artful Athenian gave Xerxes this intimation with the double purpose of quickening the retreat of a still dangerous enemy, and of securing for himself the protection of the Persian monarch, should any fluctuation of fortune cause him to need it. And the time did come when such a refuge became necessary to the victor of Salamis.

247. The retreat of Xerxes was one of the most calamitous on record; the sufferings of his soldiers equalling, if they did not even surpass, the miseries endured by the French army, in modern times, in the memorable retreat from Moscow. In the confusion and terrors incident to a flight, no arrangements had been made for the supply of

the immense host of Xerxes with provisions, and famine soon began to create dreadful havoc and miseries. To such extremities were the soldiers reduced, that they ate the leaves and bark of trees, and the very grass of the fields, as they passed along to their far-off home. The horrors of pestilence were speedily added to those of famine, and the line of march through Thessaly, Macedonia, and Thrace, was every where marked by heaps of dead bodies. Sixty thousand of the select troops, which had been placed under the command of Mardonius, accompanied Xerxes, as his body-guard, to the Hellespont. Excepting these, who in respect of their office, as guardians of the royal person, were partially supplied with provisions, while the common soldiers were neglected, almost the whole of the multitude which followed the retiring steps of their sovereign from the plains of Thessaly, perished miserably before his arrival, after a forty-five days' march, at the shores of the Hellespont. The magnificent bridge of boats by which Xerxes had formerly passed over that strait, had been destroyed by a tempest, and the humbled monarch was happy to obtain a Phœnician ship of war, or, as some say, a fishing-boat, to transport him to the Asiatic side. Thus terminated, in disaster and disgrace, the mightiest expedition ever undertaken by man, affording a fearful example of the evils produced by insensate vanity and wild ambition. If the heart of Xerxes was not wholly hardened by the unlimited gratification of his passions, deep, indeed, must have been his remorse, when he reflected that, in the prosecution of his unjustifiable schemes of conquest, he had caused the destruction of the greater part of that innumerable crowd of human beings whom he had lately led into Greece, and over the fleeting nature of whose natural existence he had then lamented so pathetically ! It was probably as much for the purpose of escaping from such self-accusing and painful thoughts, as for the gratification of his depraved appetites, that, on his return to Sardis, he plunged into the wildest excesses of sensuality, and gave the rein to all the baser propensities of his nature.

248. After the retreat of the Persians, the Grecian navy went into port for the winter, with the exception of the

Athenian squadron. At the head of this, Themistocles sailed to the Cyclades, a cluster of islands in the Ægean sea, and, under pretence of punishing their inhabitants for taking part with the Persians, extorted from them a heavy contribution, which he is accused of having afterwards applied to his own private uses, instead of paying it into the public treasury. About the same time he gave another notable proof of his want of principle. He told his countrymen that he had something to propose, which would be very beneficial to them, but that it could not with propriety be stated to the popular assembly. The Athenians directed him to communicate his design to Aristides, and promised, that, if he approved of it, they should sanction its being carried into execution. Themistocles having, accordingly, informed him that his plan was to burn the confederate fleet while wintering in the harbour of Pagasæ, by which means Athens would be rendered the only maritime power in Greece, Aristides reported to the people, that "nothing could be more advantageous, and at the same time more unjust, than the project of Themistocles." The Athenians, on hearing this, rejected the proposal, without even inquiring into its nature, so great was their confidence in the wisdom and honesty of Aristides.

249. The Athenians were now at liberty to return to their ruined city, and most of them accordingly did so; but, being afraid that Mardonius might again compel them to abandon it, a considerable number allowed their wives and children still to remain on the islands of Salamis and Ægina. The winter was spent by the confederated Greeks in offering sacrifices to the gods in gratitude for their deliverance from the Persians, in dividing the spoils, and in awarding prizes to those who had chiefly distinguished themselves in the war. At the distribution of these prizes, an incident occurred, which at once afforded an honourable testimony to the military talents of Themistocles, and a curious evidence of the vanity of his military colleagues. When the commanders of the allied fleet were requested to give in a list of the names of those who had exhibited the greatest valour and skill at the battle of Salamis, each placed *his own name* at the top of the list, while almost all of them concurred in putting that of Themistocles second. But, whatever might

be the interested decision of the naval commanders, the general voice of the states rightly pronounced Themistocles the hero of Salamis, and the Lacedæmonians, in particular, vied with his own countrymen in loading him with honours. He was invited to visit Sparta, and, when he arrived there, was pompously crowned with an olive wreath, as the wisest and ablest of the Greeks. Their own general, Eurybiades, at the same time received from the Spartans a similar mark of distinction, as the most valorous. They also presented to Themistocles a magnificent chariot, and sent three hundred of their noblest youths, as a guard of honour, to attend him to the frontier, on his way home. And, at the next celebration of the Olympic Festival, when he appeared in public, such was the interest which his presence excited, that the combatants in the arena were neglected, and all eyes were turned upon the man who had saved Greece.

250. Meanwhile, Mardonius, the Persian general, was not idle. Judging the Athenians to be the most dangerous foes with whom he had to contend, he endeavoured, by many liberal and tempting proffers, to induce them to withdraw from the confederacy. He caused Alexander, king of Macedon, to visit Athens, and to promise, in the name of the Persian monarch, that the city should be rebuilt, the citizens enriched, and the sovereignty of all Greece conferred upon them, if they would take no further part in the war. The Lacedæmonians, who had received intimation of what was going forward, sent ambassadors at the same time to remind the Athenians of their duty to Greece, and to offer them whatever pecuniary assistance they might require, and an asylum for their wives and children in Sparta, if they would adhere to the league. Acting on the counsels of Aristides, the Athenians answered both the Persians and the Lacedæmonians in the noblest and most patriotic manner. They told the emissaries of the Asiatic monarch, that the people of Athens could hearken to no terms of peace with those by whom their country had been laid waste and their temples profaned; and they rebuked with dignity the Spartans for believing them capable of deserting their allies, or of being induced to perform their duty by pecuniary considerations.

251. Finding his offers thus rejected, Mardonius advanced immediately against Athens. To the disgrace of the confederates, they again left the Athenians unassisted; even the Lacedæmonians, who had so lately exhorted their threatened ally to stand by the general cause, did not send a single man to aid in the defence of Attica, but, following the dictates of their selfish and cold-hearted policy, contented themselves with constructing additional fortifications at the isthmus of Corinth, for the protection of the Peloponnesus. The Athenians were therefore obliged a second time to abandon their city. They reconveyed to Salamis such of their families as had returned to Athens, and, embarking on board their vessels, prepared to defend themselves to the last extremity. The enthusiastic patriotism displayed by them at this critical moment, contrasts very favourably with the narrow and unfriendly conduct of the Spartans. After Mardonius had arrived in Attica, he sent another messenger to the Athenians, renewing his former magnificent offers, on condition of their seceding from the confederacy; but even the extremity of their distress, and the base desertion of them by their allies, failed to induce the countrymen of Aristides to abandon the cause of Grecian independence. So strongly, indeed, did their spirit revolt against any concession to Persia, that Lycidas, a member of the council of five hundred, was stoned to death by the people for merely proposing that the message of Mardonius should be taken into consideration, and his wife and children perished by the hands of a crowd of infuriated women; a cruel piece of conduct, certainly, honourable as the feelings were from which it sprung.

252. The troops of Mardonius now ravaged Attica and destroyed Athens a second time, after which they retired again to Bœotia, fearing to be surprised by the Greeks in the mountainous region of Attica, which was unfavourable for the manœuvring of so large an army, and especially for the movements of cavalry. While these things were going on, a deputation, headed by Aristides, had proceeded to Sparta, to remonstrate with the Lacedæmonians, and to urge them to send immediate assistance to the Athenians. The deputies found the Spartans unconcernedly celebrating one

of their public festivals, and were obliged to wait ten days before they could obtain any answer to their representations. At last, however, a body of five thousand Spartans and thirty-five thousand light armed Helots, was dispatched to the succour of Athens. In crossing the Corinthian isthmus, they were reinforced by the troops of the other Peloponnesian states, and, on their arrival in Attica, they were joined by eight thousand Athenians, and bodies of troops from Plataea, Thespiæ, Salamis, Ægina, and Eubœa. Sparta having long been regarded as the leading military state of Greece, Pausanias, the general of the Lacedæmonians, assumed the supreme command of the confederate army, which consisted altogether of nearly forty thousand heavy armed, and about seventy thousand light armed, troops. The Athenian division was placed under the command of Aristides.

253. The Greeks immediately moved against Mardonius, whom they found encamped on the banks of the Asopus, a river of Bœotia. After a number of days spent in marching and countermarching, and in occasional skirmishing with the enemy, the Greeks took up a position near the foot of Mount Cithæron, in the territory of Plataea, with the river Asopus in front. Thither they were followed by Mardonius, and a general engagement followed, in which the Persians were defeated with tremendous slaughter. Mardonius himself was among the number of the slain. As soon as his death was known, Artabazus, the next in command, quitted the field with an unbroken force of forty thousand Parthians, and hastened by forced marches towards the Hellespont. The remainder of the Persian army, consisting of nearly two hundred thousand men, was almost utterly destroyed; and the rich treasures of the fallen general's camp became the spoil of the victors. On the very same day on which this great battle was fought [the twenty-second of September, 479 B. C.], a sea-fight took place at the promontory of Mycalé, in Asia Minor, between the Grecian and Persian fleets, which terminated in the total destruction of the latter. Greece was now completely freed from her foreign invaders, and the triumphant issue of the struggle in which she had been engaged for the preservation of her independence against the whole strength of the mightiest empire on the

earth, offers a remarkable example of what men can achieve, even under the greatest disadvantages, when striving in a just and honourable cause.

254. The Athenians now found leisure to reconstruct their city. Under the direction of Themistocles, they commenced the work of enclosing it with strong walls, for its protection against future attacks. This proceeding awakened the jealousy of the Lacedæmonians, who sent ambassadors to remonstrate against the fortification of Athens, alleging that its walls would be unable to defend it, and would only render it an useful stronghold for the Persians, in the event of another invasion of Greece. Being alike unwilling to quarrel with Sparta, and reluctant to abandon their design of fortifying their city, the Athenians adopted a temporising policy. They reminded the Lacedæmonians, that, on account of the exposed situation of Athens, so near the sea-coast, it required walls to protect it from the attacks of pirates; but they denied that they contemplated the erection of such fortifications as would be dangerous to the liberties of Greece, and promised to send ambassadors to Sparta, who should show that they were doing nothing to justify alarm. Accordingly, Themistocles, Aristides, and another individual named Abronycus, were appointed to proceed thither.

255. The object of the Athenians being to gain time for carrying forward the work of fortification, Themistocles proceeded first to Sparta himself, arranging that Aristides and Abronycus should not follow him until the walls should have reached a considerable height. After his arrival in Lacedæmon, he alleged that he was not at liberty to give the promised explanations before the arrival of his colleagues; and partly on this pretext, and partly by bribes judiciously distributed, he contrived to gain so much time that the fortifications were far advanced before the Spartans lost patience; the Athenians toiling night and day with the utmost zeal, and even the women and children assisting, as far as they were able, in the important work. By and bye, however, accounts reached Lacedæmon of the exertions of the Athenians. Themistocles, unable to soothe the alarm which these excited, advised the Spartans not to put faith in mere

rumours, but to send some persons of rank and character to Athens, to ascertain by personal observation what was really going forward there. His advice being followed, the Spartan deputies were, by his secret orders, arrested as soon as they arrived in Athens, and detained as hostages for the safety of himself and his colleagues, who by this time had also arrived at Sparta. The fortifications being now well advanced, Themistocles no longer scrupled to avow the artifice he had made use of to gain time. The Lacedæmonians, perceiving they had been outwitted, dissembled their resentment, and permitted Themistocles and his colleagues to return home in safety; but they never forgave him, and their subsequent hostility contributed not a little to effect his ruin.

256. Athens had hitherto had no port fitted to afford proper accommodation to her extensive maritime commerce. To supply this deficiency, Themistocles now engaged his fellow-citizens in the construction of a commodious harbour at Piræus, a place about five miles distant from the city. A town was at the same time built there, and surrounded with even stronger fortifications than those of Athens itself. The walls were formed of large square masses of marble, bound together with iron, and were so thick that two carriages could move along the top of them abreast. By these measures, greatly increased facilities were given to the foreign trade of Athens, and the city soon became much more opulent and splendid than it had been before the Persian invasion. About the same time, perceiving that the people submitted with impatience to the law of Solon, which made the poorer classes ineligible to the principal offices in the government, and fearing that, if the invidious distinction were longer insisted on, civil dissensions might arise, Aristides proposed and carried the repeal of the law referred to; and thus, although aristocratical in feeling himself, was instrumental in rendering the Athenian government still more democratical.

257. Notwithstanding the invaluable civil and military services of Themistocles, a strong party was gradually springing up in Athens against him, fostered partly by the intrigues of the Spartans, and partly arising from the pomp

he began to affect, and the ostentatious manner in which he often referred, in his public harangues, to the greatness of his deserts. His popularity, instead of affording him protection against the machinations of his enemies, only served to increase his danger. It was alleged that he possessed an extent of influence incompatible with the safety of republican institutions, and that, from his recent deportment, there was reason to suspect him of an intention to establish himself in absolute power. Ever jealous upon this point, the citizens took the alarm, resorted to the ostracism, and the hero of Salamis was hurriedly condemned to exile. To the credit of Aristides, it deserves to be mentioned, that he refused on one occasion to join the general clamour, and strongly deprecated the violent proceedings of the Athenians, although his own banishment, at a former period, had been principally owing to the ungenerous intrigues of Themistocles.

258. The war with Persia was meanwhile continued, with marked success on the part of the Greeks. The combined fleets, commanded by the Spartan king Pausanias, after reducing the strong Persian garrison in the island of Cyprus, sailed to the Bosphorus—a narrow channel which connects the Propontis, or sea of Marmora, with the Euxine, or Black sea—where they besieged and took Byzantium, now called Constantinople. Pausanias, who was a vain and weak-minded man, was so intoxicated with this success, that he formed the extravagant design of arrogating to himself the sovereignty of the whole of Greece, and secretly solicited assistance from the Persian monarch to carry his intention into effect. Xerxes approved of the scheme, and not only promised the required aid, but offered to give Pausanias one of his daughters in marriage, on condition that Greece became a dependency of the Persian crown. Pausanias, already in imagination the son-in-law of the “Great King,” had the folly to assume openly the dress and manners of an Asiatic prince, and to behave with the utmost insolence towards the other commanders of the fleet. The result was, that the confederates became doubtful of his fidelity and disgusted with his tyranny, and deposed him from the chief command, which they bestowed on Aristides

and Cimon, the son of Miltiades, the joint leaders of the Athenian squadron, whose ability and moderation had gained them universal approbation. Pausanias was soon after recalled to Sparta on an accusation of treason. Being acquitted, he continued for some time longer his treasonable correspondence with the Persians, until complete proof was obtained of his guilt, and he was forced to fly for refuge to a temple of Minerva. The Spartans were unwilling to violate the sanctity of the temple by dragging him from it, but they built a wall around it, and left him to perish miserably from want of sustenance.

259. By the misconduct of Pausanias, Sparta lost its ancient superiority in the military affairs of Greece. Athens thenceforth became the leading state, and, under her auspices, a new organisation of the confederacy was formed. The sacred island of Delos was selected as the place of meeting for the general council of the Grecian states, and as the depository of the public treasure. It was agreed that the confederated states should annually raise among them a sum of four hundred and sixty talents—upwards of one hundred thousand pounds sterling—to defray the expenses of the war, and Aristides was appointed to determine the proportion of this sum which was to be contributed by each state. This delicate task he performed with so much fairness that all parties united in applauding his conduct. Soon after, however, the illustrious bearer of the title of “the Just” died, full of years and honours. Although he had successively filled many important official situations, so faithful had he been in the discharge of his duty, and so little attentive to his private interests, that he remained always poor, and did not even leave behind him money enough to pay for his funeral. He was buried at the expense of the state, and his countrymen testified their respect for his memory by erecting a monument to him at Phalerum, bestowing a marriage portion on each of his daughters, and granting a piece of land and an annual pension to his son Lysimachus.

260. Themistocles died nearly at the same time, but in circumstances very different from those of his political opponent. When banished from Athens, he had gone to

reside at Argos, where he was visited by Pausanias, the Spartan general, who endeavoured, but without success, to induce the exile to join in his treasonable intrigues. But, after the death of Pausanias, some papers were found which showed that Themistocles had been at least aware of the traitor's designs, and the Spartans, glad of an opportunity of injuring a man whom they hated, sent messengers to Athens to demand that he should be brought to trial before the Amphictyonic council for treason against Greece. The Athenians consented, and Themistocles was summoned to appear accordingly ; but, instead of obeying the citation, he fled to the island of Corcyra, whence he crossed over into Epirus. Not finding himself even here in security, he advanced into Molossia, although he knew that Admetus, the king of that country, was his personal enemy. Entering the royal residence in the absence of Admetus, Themistocles informed the queen of the dangers which pursued him, and, by her advice, took one of her children in his arms, and, kneeling before the household gods, awaited the return of the king. Admetus, moved with pity at such a sight, generously forgot his enmity, and granted the fallen chief his protection.

261. Not yet, however, was Themistocles allowed to taste repose. Messengers from Athens and Sparta soon arrived to demand the surrender of the fugitive, and although Admetus honourably refused to comply, Themistocles perceived the propriety of his removing from a place in which his residence would expose his protector to the hostility of the Grecian confederacy. He, therefore, journeyed through Macedonia to Pydna, a port on the Ægean, where he embarked, under an assumed name, on board a merchant vessel, and, after narrowly escaping capture by the confederate fleet at the island of Naxos, arrived safely at Ephesus, in Asia Minor. The next step which he took was a bold and a remarkable one. He wrote to Artaxerxes, who had recently succeeded his father Xerxes upon the Persian throne, claiming protection on account of services formerly rendered to the late king. Artaxerxes received the application favourably, invited Themistocles to his court at Susa, and, on his arrival there, made him a present of two hundred talents

—about forty-four thousand pounds sterling—telling him that, as that was the amount of the price the Persian government had set upon his head, he was entitled to receive it for voluntarily placing himself in their hands. In the first year of his residence in Persia, the exiled chief learnt the language so well that he was able to converse with the king without the aid of an interpreter. His brilliant talents and insinuating manners soon rendered him a great favourite with Artaxerxes, who, after a time, conferred upon him an important command in Asia Minor, and assigned the revenues of several cities for his maintenance. In one of these, named Magnesia, he resided for a time in great splendour; but, even while enjoying the choicest luxuries of the east, he could not avoid tasting the bitterness of depending on the bounty of his country's enemy. In the heat of his anger at the persecution he had suffered, and, probably, to increase his importance in the eyes of Artaxerxes, he had boasted of his power to reduce Greece to subjection. But, on calmer thought, this weighed heavily upon his mind, and, when Artaxerxes prepared to attack Greece anew, Themistocles terminated his own existence by swallowing poison. The citizens of Magnesia erected a splendid monument to his memory, and conferred peculiar privileges on his descendants. It is said that his remains were, at his own request, conveyed to Attica, where they were secretly interred, the laws prohibiting the burial of persons who had been exiled within the Athenian territories.

262. After the death of Aristides, his colleague Cimon, a man of extraordinary talent, was invested with the sole command of the confederate fleet, and carried on the war against Persia with great success. After reducing some towns on the coast of Thrace, which were still held by the Persians, he passed over into Asia Minor. The Ionians had already reconquered their freedom, and Cimon now emancipated the Dorian cities of Caria from the Persian yoke. He then continued his triumphant progress eastward through the provinces of Lycia and Pamphylia, in the latter of which he gained two decisive victories, one by sea, and the other by land, on the same day, near the mouth of the river Eurymeden (469 B. C.) Two hundred of the Per-

sian war ships were taken, and nearly all the rest destroyed, while the land army was almost wholly cut to pieces. The Grecian fleet then proceeded to Cyprus, where they attacked and captured a squadron of eighty Phœnician vessels of war, on their way to reinforce the Persian fleet in the Eurymedon. By these splendid victories, the naval power of Persia was almost annihilated, and the spirit of Artaxerxes so completely humbled, that he durst no longer undertake offensive operations against Greece. Here, therefore, the war ought to have terminated; but so great and valuable had been the spoils obtained by the confederates, that they were unwilling to relinquish the profitable contest. The war, therefore, was continued for twenty years longer, less, apparently, for the chastisement of Persia, than for the plunder of her conquered provinces.

263. But, now that all danger was over, many of the smaller states, whose population was scanty, began to grow weary of the contest, and to furnish with reluctance their annual contingent of men to reinforce the allied fleet. It was, in consequence, arranged that those states whose citizens were unwilling to perform personal service, should send merely their proportion of vessels, and pay into the common treasury an annual subsidy, for the maintenance of the sailors with whom the Athenians undertook to man the fleet. The unforeseen but natural consequence of this was the establishment of the complete supremacy of Athens. The annual subsidies gradually assumed the character of a regular tribute, and were compulsorily levied as such; while the recusant communities, deprived of their fleets, which had been given up to the Athenians, were unable to offer effectual resistance to the oppressive exactions of the dominant state. The Athenians were thus raised to an unprecedented pitch of power and opulence, and enabled to adorn their city, to live in dignified idleness, and to enjoy a constant succession of the most costly public amusements, at the expense of the vanquished Persians, and of the scarcely more leniently treated communities of the dependent confederacy. The fortifications of the Acropolis, or citadel of Athens, were completed; and the way leading from the city to the harbour of Piræus, a distance of five miles, was protected by

two long walls, of strength and thickness equal to those with which Themistocles had surrounded the town of Piræus itself; so that the circuit of the fortifications of Athens, including those of its port and of the line of communication between them, now measured nearly eighteen miles.

264. The liberality of Cimon also contributed much to the adornment of Athens and the comfort of its poorer citizens. Instead of reserving for his own use the valuable share of the Persian spoils which fell to him as commander-in-chief of the confederate forces, he expended the whole for the public benefit, employing it in the construction of magnificent porticoes and the formation of shady groves, tasteful gardens, and other places of public accommodation and resort. Nor did he stop here; for, declaring that he regarded whatever he possessed as the property of all the citizens, he threw down the fences of his gardens and orchards, and invited all to enjoy them, and partake of their produce; he kept a free table daily at his own house for the benefit of the poorer classes; and when, in going about the streets, he met respectable citizens poorly clad, he often commanded some of his splendidly dressed attendants to change clothes with them. To these acts, Cimon was partly prompted by the intrinsic generosity of his disposition, and partly by a politic consideration of the necessity of courting popular favour, in a state so democratic as Athens.

265. The fear of subjugation by a foreign power, which had been the only effectual bond of union among the numerous independent communities of Greece, being dispelled, symptoms of that unhappy disposition to civil dissension, which was the source of numberless evils to the Grecian race, speedily began to appear. Old jealousies were revived, and new causes of offence found out or imagined. Lacedæmon beheld with jealous displeasure the rapid advancement of Athens in wealth and influence, while the haughty and overbearing conduct of Attica towards those whom it termed allies, but treated as vassals, was submitted to with impatience, and repaid either with secret hatred, or with open, though ineffectual, hostility. In this state of things, the inhabitants of the island of Thasos, considering themselves aggrieved by some of the measures of the

Athenians, renounced the confederacy, and sent messengers to solicit the protection and assistance of Sparta. An Athenian force, commanded by Cimon, immediately proceeded to Thasos, and speedily reduced the whole island, except its principal town. This place, being well fortified, and defended with obstinate valour, held out for a period of three years, and at last surrendered on honourable terms.

266. Meanwhile the Lacedæmonians had warmly espoused the cause of the Thasians, and, secretly glad of an opportunity to break with Athens, had been on the point of invading Attica, when a dreadful calamity, with which they were suddenly overtaken, compelled them to abandon their design. In the year 464 B. C., Sparta was overwhelmed by an earthquake, the repeated and violent shocks of which threw down or engulfed all the houses in the city except five, and destroyed about twenty thousand of the inhabitants. This dreadful occurrence was followed by a rebellion of the Helots, or slaves, who thought it a good opportunity to regain their freedom. But for the prudent precaution of King Archidamus, who, apprehensive of such a revolt, had caused the trumpets to sound to arms during the first alarm, the freemen of Lacedæmon would have paid with their lives for the oppression and cruelty with which they had for many centuries treated their unfortunate bondsmen. The Helots, finding their masters under arms, and prepared to repel their attack, retired to the strong fortress of Ithomé, where they set the whole strength and prowess of the Spartans at defiance for the space of ten years. In the course of this lengthened siege, the Lacedæmonians requested and obtained assistance from Athens and several others of the confederated states; but, in consequence of a mutual mistrust which sprang up, the Spartans soon dismissed the Athenian auxiliaries, under the pretext that their aid was no longer required. As they still retained the auxiliaries belonging to the other states, the Athenians felt the dismissal as an insult, and were so irritated by it, that, immediately after the return of their troops from before Ithomé, they passed a decree for dissolving the alliance with Sparta, and formed a league with its inveterate enemy, the republic of Argos. Thus were the seeds sown of a rancorous hate between the

two leading cities of Greece, which afterwards gave rise to the protracted and ruinous contest known by the name of "the Peloponnesian war."

267. Being favourable to an aristocratic mode of government, Cimon had all along been an admirer of the institutions of Sparta, and friendly to that state. When his countrymen, therefore, began to look with hostility on Sparta, his popularity declined, and the democratic opposition at length became strong enough to propose and carry his banishment by the ostracism. The ostensible leader of the party which now came into power was a person named Ephialtes, but the real director of its movements was Pericles, the son of a wealthy and distinguished citizen, named Xanthippus, who had commanded the Athenian squadron at the memorable seafight of Mycalé. The talents of Pericles were of the very first order, and they had been carefully cultivated by the ablest tutorage which Greece could afford. The illustrious sage, Anaxagoras of Clazomene, had been his instructor in natural and moral science, and had imbued his mind with opinions far more enlarged and liberal than those current at the time; so that he was no less remarkable for the superiority of his intellectual acquirements, than for his freedom from the prejudices and superstitions of the vulgar. In person he was handsome, and bore so strong a resemblance to the usurper Pisistratus, that he was for some time deterred from taking a prominent part in public affairs, by the superstitious jealousy with which the Athenians regarded him on that account. In manner he was grave and dignified, and although he was always affable and courteous in his intercourse with his fellow-citizens, he never mingled in their social parties, and rarely was observed even to smile; preferring study to amusement, and the calls of duty to the allurements of idle pleasure. After serving for several years in the Athenian army, he ventured to take a part in the business of the popular assembly, where he soon acquired a large share of influence. His eloquence was so splendid and impressive, that it was compared to thunder and lightning, and his orations possessed an elaborate polish, and a richness of illustration, far surpassing any thing that had been previously heard in Athens. Nor were his readiness

and tact inferior to his eloquence; he never lost his self-possession, or allowed his enemies to betray him into an impolitic exhibition of mortification or anger, but steadily and calmly pursued that course of which his judgment approved, unmindful of the violence and abuse of his opponents.

268. The banishment of Cimon opened up to Pericles a field worthy of his talents and ambition. Athens had now reached the height of her greatness. The acknowledged head of the Grecian confederacy, and the virtual sovereign of those numerous communities on the mainland and islands of Greece, and the coasts of Asia Minor, which she still dignified to honour with the title of her *allies*, she wielded a power greater than that possessed by the mightiest contemporary monarchs. She had now, in fact, become the capital, not merely of Attica, or even of Greece proper, but of the whole civilised world; and by the liberal rewards which her princely wealth enabled her to bestow on men of genius and learning, had drawn into her bosom the most eminent philosophers, orators, poets, and artists, from all parts of the earth. To be the first man in such a commonwealth, was an object worthy of ambition the most soaring, and to this lofty position Pericles now beheld the path opening up before him. But to establish and preserve his ascendancy in the popular assembly, it was indispensable that he should provide a constant succession of magnificent spectacles and festive entertainments to the citizens; and not being possessed of a large fortune like Cimon, he could not afford the great expenditure which this required. The thought occurred that the public treasury might supply the deficiencies of his private purse; but then the disbursements of the public money were regulated by the court of Areopagus, most of the members of which belonged to the aristocratical party, and would have opposed an outlay calculated to strengthen the influence of the democratic leaders. Pericles, therefore, resolved, as a preliminary step, to abridge the power of that hitherto respected and influential body, and employed Ephialtes to procure a decree of the general assembly for depriving the court of Areopagus of all control over the issues from the treasury, and transferring much of

its judicial authority to the popular tribunals. He then proceeded to bribe the people with their own money, by increasing the pay of those who officiated as jurors in the courts of justice, and giving wages to the citizens for their attendance in the political assemblies. Large sums were likewise employed in adorning the city with magnificent temples, theatres, gymnasia, porticoes, and other public buildings. The number and splendour of the religious festivals were increased, and the citizens were daily feasted and diverted at the public expense. To provide funds to meet this new expenditure, he greatly increased the amount of the tribute exacted from the allied dependencies, so that it now amounted to an annual revenue equivalent to three hundred thousand pounds sterling—a large sum in those days, when money was far more valuable than at present.

269. As the war with Persia furnished the sole pretext for levying this heavy impost, that contest was still persisted in. Soon after the accession of Pericles to power, an Athenian armament was dispatched to Egypt, to assist the inhabitants of that country in a revolt against the Persian authority. But instead of yielding a rich harvest of spoils, as had been expected, the expedition turned out unfortunately; after a contest of five years' duration, the Egyptian rebellion was suppressed, its leader, Inarus, crucified, and most of his Grecian auxiliaries destroyed, by the Persians (454 B. C.) Meanwhile, civil dissensions had broken out in Greece itself. A war between the Dorians and Phocians, in which the Lacedæmonians took part with the Dorians, eventually embroiled most of the Grecian states, and particularly Athens and Sparta. Battles were fought with various success at Zanagra and Œnophyta, cities of Bœotia (456 B. C.); and the island of Ægina was subjugated by the Athenians. A war, however, in which little either of glory or profit could accrue to them, was not likely to be very popular with a community which had been dazzled by the triumph and enriched by the spoils of Cimon's splendid campaigns; and, accordingly, an almost general desire soon began to manifest itself in Athens for the cessation of hostilities with Sparta, as also for the recal of the statesman whose pacific views and friendly disposition towards the

Lacedæmonians pointed him out as the most fitting person to negotiate a peace with that people. Perceiving the current of public opinion, and rightly thinking that he would act more wisely in going along with than in opposing it, Pericles affected to be also desirous of the recal of his rival, and he accordingly brought forward, and carried in the assembly of the people, a decree reversing Cimon's sentence of banishment (453 B. C.)

270. The return of Cimon was immediately followed by an intermission of the war, and, after three years spent in negotiations, a truce for five years was agreed upon. The attention of the Athenians was then turned to the more vigorous prosecution of the war with Persia. Cimon was sent with a fleet of two hundred sail to seize the island of Cyprus, but while engaged in the prosecution of this enterprise, that illustrious commander died, and a peace with Persia was concluded soon after (449 B. C.) The remains of Cimon were brought home to Athens, where a splendid monument was erected to his memory. A new opponent to Pericles was speedily put forward by the aristocratical party, in the person of Thucydides, the brother-in-law of Cimon. This new leader, who was a man of high birth, possessed respectable abilities as a statesman, but was in that respect inferior to Pericles, who a few years afterwards succeeded in obtaining his rival's removal by the ostracism.

271. The oppressive exactions of the Athenians had for some time been borne with impatience by their dependencies, and one of these, the large island of Eubœa, embraced the opportunity afforded by a quarrel in which Athens had engaged with Bœotia, to assert its own independence. Pericles immediately led an army against the revolted islanders, but he had scarcely arrived in Eubœa, when he received intelligence that the Megarensians had likewise risen in rebellion, and that the Lacedæmonians were preparing for an invasion of Attica. His energetic and politic measures soon, however, dispelled the dangers which threatened Athens. Hastening back to the mainland, he attacked and defeated the Megarensians, and, on the approach of the Spartan forces, he bribed Cleandrides, the influential adviser of their youthful commander, King Plistoanax, to per-

suade that inexperienced leader to withdraw his army from Attica. Having thus got rid of the Lacedæmonians, Pericles proceeded a second time to Eubœa, which he ere long reduced to subjection. When he afterwards gave in his account of the expenses incurred in this campaign, he charged the sum employed by him in bribing the counsellor of King Plistoanax, as "ten talents (upwards of two thousand pounds sterling) laid out for a necessary purpose;" and such was the confidence which the people had in his integrity, that they passed the article without demanding any explanation. All parties being by this time weary of the civil war, a truce of thirty years was concluded in the year 445 B. C.

272. The popularity, and, consequently, the power, of Pericles, were now at their height. By the vigour and wisdom of his policy, he had procured for his countrymen an honourable peace and increased prosperity; and, swayed by his resistless eloquence, they were ready to sanction whatever measures he proposed. The aristocracy also, by whom he had hitherto been opposed, became anxious to conciliate his favour, since they could no longer impede his course. Conscious of the singular strength of his position, supported as he was by both of the great parties in the state, Pericles began to assume greater reserve and dignity, and to be less prompt to gratify the wishes of the poorer classes, than formerly. His power, in fact, was now as great, although certainly not on so firm a foundation, as that of an absolute monarch.

273. After a number of years of general peace, a dispute between the state of Corinth, and its dependency the island of Coreyra (now Corfu), gave rise to a war which again disturbed the repose of all the Grecian states. Coreyra was a colony of Corinth, but having, by its maritime skill and enterprise, raised itself to a higher pitch of opulence than its parent city, it not only refused to acknowledge Corinthian supremacy, but went to war with that state on a question respecting the government of Epidamnus, a colony which the Corcyræans had planted on the coast of Illyria. Corinth applied for and obtained aid from several of the Peloponnesian states, to reduce the Corcyræans to subjection; while Coreyra, on the other hand, concluded a defensive alliance

with Athens, which sent a fleet to assist the island in vindicating its independence. By way of punishing the Athenians for intermeddling in the quarrel, the Corinthians stirred up a revolt in Potidæa, a town of Chalcidice, near the confines of Macedonia, which had originally been a colony of Corinth, but was at this time a tributary of Athens. The Athenians immediately dispatched a fleet and army for the reduction of Potidæa, and the Peloponnesians were equally prompt in sending succours to the city. The Corinthians, meanwhile, were actively engaged in endeavouring to enlist in their cause those states which had not yet taken a decided part in the dispute. To Lacedæmon, in particular, they sent ambassadors to complain of the conduct of the Athenians, which they characterised as a violation of an universally recognised law of Grecian policy, that no state should interfere between another and its dependencies. The efforts of the Corinthians were successful, and almost all the Peloponnesian states, headed by Sparta, together with many of those beyond the isthmus, formed themselves into a confederacy for the purpose of going to war with Athens. Argos and Achaia at first remained neuter. Corcyra, Acarnania, some of the cities of Thessaly, and those of Plataea and Naupactus, were all that took part with the Athenians.

274. Pericles beheld without dismay the gathering of the storm, but his countrymen were not equally undaunted. They perceived that they were about to be called upon to exchange the idle and luxurious life they were at present leading, for one of hardship and danger, and they began to murmur against their political leader for involving them in so alarming a quarrel. They had not at first the courage to impeach Pericles himself, but vented their displeasure against his friends and favourites. Phidias, a very eminent sculptor, whom the great statesman had appointed superintendant of public buildings, was condemned to imprisonment on a frivolous charge; and the philosopher Anaxagoras, the preceptor and friend of Pericles, was charged with disseminating opinions subversive of the national religion, and banished from Athens. Respecting another celebrated individual who at this time fell under persecution, it becomes necessary to say a few words. Aspasia of Miletus was a

woman of remarkable beauty and brilliant talents, but she wanted that chastity which is the greatest of feminine attractions, and by her dissolute life was rendered a reproach, as she would otherwise have been an ornament, to her sex. This remarkable woman, having come to reside in Athens, attracted the notice of Pericles, who was so much fascinated by her beauty, wit, and eloquence, that, after separating from his wife, with whom he had lived unhappily, he married Aspasia. It was generally believed, that, for the gratification of a private grudge, she had instigated Pericles to quarrel with the Peloponnesian states, and her unpopularity on this score was the true cause of her being now accused before the assembly of the people of impiety and grossly immoral practices. Pericles conducted her defence in person, and pled for her with so much earnestness that he was moved even to tears. The people, either finding the accusations to be really unfounded, or unable to resist the eloquence of Pericles, acquitted Aspasia. His enemies next directed their attack against himself. They accused him of embezzling the public money ; but he completely rebutted the charge, and proved that he had drawn his income from no other source than his private estate. His frugal and unostentatious style of living must have, of itself, gone far to convince the Athenians of the honesty with which he had administered the public affairs ; for while he was filling the city with temples, porticoes, and other magnificent works of art, and providing many costly entertainments for the people, his own domestic establishment was regulated with such strict attention to economy, that the members of his family complained of a parsimony which formed a marked contrast to the splendour in which many of the wealthy Athenians then lived.

275. Confirmed in his authority by this triumphant refutation of the slanders of his enemies, Pericles adopted the wisest measures for the public defence against the invasion which was threatened by the Peloponnesians. Unwilling to risk a battle with the Spartans, who were esteemed not less invincible by land than the Athenians were by sea, he caused the inhabitants of Attica to transport their cattle to Eubœa and the neighbouring islands, and to retire, with as

much of their other property as they could take with them, within the walls of Athens. By his provident care the city was stored with provisions sufficient for the support of the multitudes which now crowded it; but greater difficulty was found in furnishing proper accommodation for so vast a population. Many found lodgings in the temples and other public edifices, or in the turrets on the city walls, and great numbers were obliged to construct for themselves temporary abodes in the vacant space within the long walls extending between the city and the port of Piræus.

276. The memorable contest of twenty-seven years' duration, called "the Peloponnesian war," now commenced (431 B. C.) The Spartan king, Archidamus, entered Attica at the head of a large army of the confederates, and, meeting with no opposition, proceeded along its eastern coast, burning the towns and laying waste the country in his course. When the Athenians saw the enemy ravaging the country almost up to their gates, it required all the authority of Pericles to keep them within their fortifications. While the confederates were wasting Attica with fire and sword, the Athenian and Corcyraean fleets were, by the direction of Pericles, avenging the injury, by ravaging the almost defenceless coasts of the Peloponnesus. This, together with a scarcity of provisions, soon induced Archidamus to lead his army homewards. He retired by the western coast of Attica, continuing the work of devastation as he went along.

277. Early in the summer of the following year, the confederates returned to Attica, which they were again permitted to ravage at their pleasure, as Pericles still adhered to his cautious policy of confining his efforts to the defence of the capital. But an enemy far more terrible than the Peloponnesians attacked the unfortunate Athenians. A pestilence, supposed to have originated in Ethiopia, and which had gradually spread over Egypt and the western parts of Asia, broke out in the town of Piræus, the inhabitants of which at first supposed their wells to have been poisoned. The disease rapidly advanced into Athens, where it carried off a great number of persons. It is described as having been a species of infectious fever, accompanied with many painful symptoms, and followed, in those who survived

the first stages of the disease, by ulcerations of the bowels and limbs. Historians mention, as a proof of the singular virulence of this pestilence, that the birds of prey refused to touch the unburied bodies of its victims, and that all the dogs which fed upon the poisonous relics perished. The mortality was dreadful, and was, of course, greatly increased by the overerowed state of the city. The prayers of the devout, and the skill of the physicians, were found equally unavailing to stop the progress of the disease, and the miserable Athenians, reduced to despair, believed themselves to be forgotten or hated by their gods. The sick were, in many cases, left unattended, and the bodies of the dead allowed to lie unburied, while those whom the plague had not yet reached, openly set at defiance all laws, human and divine, and rushed into every excess of criminal indulgence.

278. Pericles was in the mean time engaged, with a fleet of one hundred and fifty ships, in wasting with fire and sword the shores of the Peloponnesus. At his return to Athens, finding that the enemy had hastily retired from Attica through fear of the contagion of the plague, he dispatched the fleet to the coast of Chalcidice, to assist the Athenian land forces who were still engaged in the siege of Potidæa—an unfortunate measure, productive of no other result than the communication of the pestilence to the besieging army, by which the majority of the troops were speedily swept away. Maddened by their sufferings, the Athenians now became loud in their murmurs against Pericles, whom they accused of having brought upon them at least a portion of their calamities, by involving them in the Peloponnesian war. An assembly of the people was held, in which Pericles entered upon a justification of his conduct, and exhorted them to courage and perseverance in defence of their independence. The hardships to which they had been exposed by the war, were, he observed, only such as he had in former addresses prepared them to expect, and as for the pestilence, it was a calamity which no human prudence could either have foreseen or averted. He reminded them that they still possessed a fleet which that of no potentate on earth could equal or cope with, and that, after the present evil should have passed away, their navy might yet

enable them to acquire universal empire. "What we suffer from the gods," continued he, "we should bear with patience; what from our enemies, with manly firmness; and such were the maxims of our forefathers. From unshaken fortitude in misfortune has arisen the present power of this commonwealth, together with that glory, which, if our empire, according to the lot of all earthly things, decay, shall still survive to all posterity."

279. The eloquent harangue of Pericles diminished, but did not remove, the alarm and irritation of the Athenians, and they not only dismissed him from all his offices, but imposed upon him a heavy fine. Meanwhile, domestic afflictions were combining with political anxieties and mortifications to oppress the mind of this eminent man, for the members of his family were one by one perishing by the plague. Still, however, he bore up with a fortitude which was witnessed with admiration by all around him; but, at the funeral of the last of his children, his firmness at length gave way; and while he was, according to the custom of the country, placing a garland of flowers on the head of the corpse, he burst into loud lamentations, and shed a torrent of tears. It was not long till his mutable countrymen repented of their harshness towards him, and reinvested him with his civil and military authority. He soon after followed his children to the grave, falling, like them, a victim to the prevailing pestilence (429 B. C.) The concurrent testimony of the ancient writers assigns to Pericles the first place among Grecian statesmen for wisdom and eloquence. Though ambitious of power, he was temperate in its exercise; and it is creditable to his memory, that, in an age and country so little scrupulous in the shedding of blood, his long administration was as merciful and mild as it was vigorous and effective. When constrained to make war, the constant study of this eminent statesman was how to overcome his enemies with the least possible destruction of life, as well on their side as on his own. It is related, that, when he was lying at the point of death, and while those who surrounded him were recounting his great actions, he suddenly interrupted them by expressing his surprise that they should bestow so much praise on achievements in

which he had been rivalled by many others, while they omitted to mention what was his highest and peculiar honour, namely, *that no act of his had ever caused any Athenian to put on mourning.*

280. After the death of Pericles, the war was continued without interruption for seven years longer, but with no very decisive advantage to either side. During this period the Athenian councils were chiefly directed by a coarse-minded and unprincipled demagogue, named Cleon, who was at last killed in battle under the walls of Amphipolis, a Macedonian city, of which the possession was disputed by the Athenians and Lacedæmonians. Cleon was succeeded in the direction of public affairs by Nicias, the leader of the aristocratical party, a man of a good but unenterprising character, and a military officer of moderate abilities. Under his auspices a peace for fifty years, commonly known by the name of the "peace of Nicias," was concluded in the tenth year of the war (421 B. C.) It was not long, however, till the contest was resumed. Offended that its allies had given up a contest undertaken for the assertion of its alleged rights, Corinth refused to be a party to the treaty of peace, and entered into a new quadruple alliance with Argos, Elis, and Mantinæa, a city of Arcadia; the ostensible object of which confederation was the defence of the Peloponnesian states against the aggressions of Athens and Sparta. This end seemed not difficult of attainment, as fresh distrusts had arisen between the two last mentioned republics, on account of the reluctance felt and manifested by both, to give up certain places which they had bound themselves by treaty mutually to surrender. The jealousies which this point excited were fanned into a violent flame by the artful measures of Alcibiades, a young Athenian, who now began to rise into political power, and whose genius and character subsequently exercised a strong influence upon the affairs of Athens.

281. Alcibiades was the son of Clinias, an Athenian of high rank. Endowed with uncommon beauty of person, and talents of the very highest order, he was, unfortunately, deficient in that unbending integrity, which is an essential element of every character truly great, and his violent pas-

sions sometimes impelled him to act in a manner which has brought disgrace on his memory. Even in boyhood he exhibited remarkable proofs of the extent of his talents and the energy of his character. He spent his youth in a very dissolute manner among the gay companions whom his high birth, his showy and prepossessing manners, and his profuse liberality, drew around him. Flattered by the homage which was paid by the one sex to his wit, and by the other to his beauty (for we are told that the Athenian ladies vied with each other in their efforts to engage his affections), he would, probably, have been altogether spoiled, had it not been his singular good fortune to attract in early life the notice and friendship of Socrates, the most illustrious of all the philosophers of antiquity. This good man was unwilling that a youth possessed of so many noble qualities should be lost to virtue, and he sedulously endeavoured, by his exhortations and reproofs, to wean Alcibiades from his dissipated habits, and withdraw him from the society of his profligate companions. To a certain extent, the sage was successful; but although Alcibiades came to love and respect his kind monitor, and felt the full force of his excellent precepts, the impetuosity and recklessness of his character, the strength of his passions, and the number and variety of the allurements to which he was exposed, too often triumphed over his virtuous resolutions.

282. While still very young, Alcibiades served in the Athenian army at the siege of Potidæa. He was accompanied by Socrates, who, in one of the battles, saved his young friend's life, by coming to his assistance when he was wounded and about to be slain. This important service Alcibiades afterwards repaid by saving the life of Socrates in the flight after the battle of Delium, in which the Athenians were defeated by the Bœotians (424 B. C.) When Alcibiades began to take a part in public affairs, which he did at an unusually early age, his popular manners, his unrivalled address, and his polished and persuasive eloquence, soon obtained for him a large share of influence. At first he was favourably disposed towards Lacedæmon, with which state his family had anciently been connected by bonds of the strictest amity; but the Spartans disliked

his dissipated and luxurious habits, and still retained a resentful remembrance of a solemn renunciation which his great-grandfather had made of their friendship when they unwarrantably interfered with the Athenian affairs in the times of the Pisistratidæ. On these accounts, the Spartans rejected the advances of the young Athenian with disdain, and transacted all their affairs in Athens through the medium of his rival Nicias.

283. Offended at this treatment, Alcibiades became as inimical to the Lacedæmonians as he had at first been friendly, and he soon convinced them that he was not one to be contemned or provoked with impunity. When, as has been already mentioned, mutual distrusts arose between Sparta and Athens respecting the fulfilment of certain stipulations contained in the treaty of peace, and Lacedæmonian ambassadors arrived in Athens fully empowered to make an amicable arrangement, Alcibiades, fearing that a friendly intercourse was about to be renewed between the two states, contrived to prevent a result so contrary to his interests and wishes. The ambassadors having announced that they possessed full powers to treat on all disputed points, he privately advised them to retract this declaration, as it would be taken advantage of by the popular assembly to extort conditions unfavourable to Lacedæmon, and he promised, that, if they followed his advice, he would support instead of opposing their demands. The ambassadors were weak enough to do as he recommended, and they had no sooner stated that their powers were limited, than, to their unspeakable consternation, their pretended friend attacked them in a furious manner, charging them with dishonesty and falsehood, while he artfully availed himself of the incident to animate the assembly against Sparta. The Athenians were filled with indignation at what had occurred, and were on the point of dissolving the alliance with Lacedæmon, when the shock of an earthquake caused a sudden adjournment of the assembly till the following day.

284. When the people re-assembled, Nicias, perceiving that they were now willing to listen to more moderate counsels, proposed that, before adopting any measure hostile to Lacedæmon, they should send an embassy thither to endea-

your to bring about a reconciliation. This was agreed to ; but, at the artful suggestion of Alcibiades, the ambassadors were directed to insist on such preliminary conditions as he well knew the Spartans would never grant. The result justified his anticipations ; the ambassadors returned without having been able to effect any thing, and the Athenians immediately formed an offensive and defensive league with the recently formed confederacy, or quadruple alliance, of which Argos was the head. On the accession of Athens to this party, Corinth immediately seceded from it, in order to renew the connection formerly held with Lacedæmon. The Peloponnesian war was then renewed (419 B. C.)—languidly at first, but ere long with increased vigour and ferocity. Many bloody battles were fought, numberless deeds of cruelty were committed, and the Grecian states were involved for many years in confusion and suffering, by a war undertaken almost without a cause, and persevered in without one reasonable object.

285. Alcibiades had now acquired the undisputed lead in public affairs, and, elated with his success, he set no bounds to his taste for luxury and magnificence. In imitation of the effeminacy of oriental manners, he wore a robe of purple with a flowing train, and when he personally took a part in the wars, he carried a shield of gold, on which was represented a Cupid armed with a thunderbolt. The wiser portion of the community observed with regret his excessive love of display, and his unbridled arrogance and licentiousness ; but the giddy multitude admired his splendid talents and lofty bearing, while they were confirmed in their favourable disposition towards him, by the feasts, games, and spectacles to which he treated them. Not contented with all the power and distinction he had gained, Alcibiades soon became desirous of adding to his fame by the achievement of foreign conquest. Knowing that the Athenians had long wished to extend their authority over Sicily, he proposed an expedition for the subjugation of that large and important island. They entered warmly into his views, and, notwithstanding the earnest dissuasion of Nicias, fitted out a large fleet, collected a strong military force, and appointed Alcibiades, Nicias, and another officer, named Lamachus, as joint commanders of the Sicilian expedition.

286. The armament was nearly ready to set sail, when an incident occurred, of little importance in itself, but productive ultimately of very serious consequences. One night almost all the statues of the god Mercury, which were very numerous in Athens, were mutilated or thrown down by some unknown individuals, and the enemies of Alcibiades took advantage of the circumstance to accuse him, and some of his dissolute companions, of having committed the sacrilegious outrage in a drunken frolic. The people, shocked at the impiety of the act, and believing the accusers of Alcibiades the more readily on account of his openly irregular habits, made immediate preparations for bringing him to trial. Finding the army, however, determined to support its general, they were afraid to proceed, and directed him to set sail for Sicily, promising to postpone the trial till his return. He insisted on being tried immediately, but this was obstinately refused. As soon as he had put to sea, his enemies renewed their outcries, and redoubled their activity. They alarmed the public mind by circulating rumours of plots formed by Alcibiades for the subversion of the constitution, and in proof, they brought forward some of his slaves, who asserted that he and his wild companions had, on one occasion, impiously profaned the Eleusinian mysteries, by mimicking the secret rites of the worship of Ceres. The popular mind was gradually wrought up to the highest pitch of excitement. Many of the friends of Alcibiades were cruelly put to death, and he himself was recalled to stand his trial. When the summons reached him, the army had newly arrived in Sicily; but instead of obeying the call, he fled to Argos, and afterwards to Sparta, in which latter city, notwithstanding the former hostility between them, he was received with honourable welcome, and his offered services gladly accepted. When in Sparta, he exhibited a remarkable proof of self-command. Aware of the simple and self-denying mode in which the Lacedæmonians lived, he laid aside his effeminate manners and rich attire, and affected so much gravity of deportment, and plainness of dress, that the Spartans could hardly believe him to be the once sprightly and voluptuous Alcibiades. He shaved his head, restricted his diet to the coarse

bread and disagreeable black broth of the public tables, and made himself conspicuous for his austerity, even among the rigid countrymen of Lycurgus. His speech also became a model of that laconic style for which the country was remarkable.

287. Meanwhile, in Athens, sentence of death was passed upon him, his goods were confiscated, and the priests were ordered to imprecate curses upon his head. But the Athenians by and bye found reason to regret that they had resorted to such harsh measures against their ablest chief. Guided by the counsels of Alcibiades, the Spartans adopted measures which not only produced the disastrous failure of the Sicilian expedition, but caused also the revolt of several of the Athenian dependencies in Asia Minor, and the islands of the *Ægean*. Alcibiades himself passed over into Ionia to encourage its cities to throw off the yoke of Athens, and he likewise, through Tissaphernes, the satrap of Lydia, negotiated an alliance between Persia and Lacedæmon. In his absence, a strong party was formed against him among the Spartan nobility, headed by king Agis, and orders were secretly transmitted to the Lacedæmonian general in Ionia, to put him to death. But, having received a hint of what was in agitation, he fled from the camp, and sought refuge in Lydia, where his lively wit and engaging manners soon rendered him a favourite with Tissaphernes.

288. While these events were taking place, Athens, as was usual in the absence of a vigorous head, was torn by internal discords, and, in the twentieth year of the war (411 B. C.), the aristocratical faction succeeded in overthrowing the democratical government, and establishing a council of four hundred individuals to administer the affairs of the state, with the power of convoking an assembly of five thousand of the principal citizens for advice and assistance in any emergency. These four hundred tyrants, as they were popularly called, were no sooner invested with authority, than they annihilated every remaining portion of the free institutions of Athens. They behaved with the greatest insolence and severity towards the people, and endeavoured to confirm and perpetuate their usurped power, by raising a body of mercenary troops in the islands of the

Ægean, for the purpose of overawing and enslaving their fellow-citizens. The Athenian army was at this period in the island of Samos, whither it had retired after an expedition against the revolted cities of Asia Minor. When intelligence arrived of the revolution in Athens, and the tyrannical proceedings of the oligarchical faction, the soldiers indignantly refused to obey the new government, and sent an invitation to Alcibiades to return among them, and assist in re-establishing the democratical constitution. He obeyed the call; and as soon as he arrived in Samos, the troops elected him their general. He then sent a message to Athens, commanding the four hundred tyrants to divest themselves immediately of their unconstitutional authority, if they wished to avoid deposition and death at his hands.

289. This message reached Athens at a time of the greatest confusion and alarm. The four hundred tyrants had quarrelled among themselves, and were about to appeal to the sword; the island of Eubœa, from which Athens had for some time been principally supplied with provisions, had revolted, and the fleet which had been sent to reduce it had been destroyed by the Lacedæmonians, so that the coasts of Attica, and the port of Athens itself, were now without defence. In these distressing circumstances, the people, roused to desperation, rose upon their oppressors, overturned the government of the four hundred, after an existence of only a few months, and re-established their ancient institutions. Alcibiades was now recalled; but before revisiting Athens, he was desirous of performing some brilliant military exploit, which might obliterate the recollection of his late connection with the Spartans, and give his return an air of triumph. He accordingly joined the Athenian fleet, then stationed at the entrance of the Hellespont, and soon obtained several important victories over the Lacedæmonians, both by sea and land. He then returned to Athens, where he was received with transports of joy. Chaplets of flowers were showered upon his head, and amidst the most enthusiastic acclamations he proceeded to the place of assembly, where he addressed the people in a speech of such eloquence and power, that, at its conclusion, a crown of gold was placed upon his brows, and he was

invested with the supreme command of the Athenian forces, both naval and military. His forfeited property was restored, and the priests were directed to revoke the curses which had formerly been pronounced upon him.

290. This popularity of Alcibiades was not of long continuance. Many of the dependencies of Athens being in a state of insurrection, he assumed the command of an armament intended for their reduction. But circumstances arose, which obliged him to leave the fleet for a short time in charge of one of his officers, named Antiochus, who, in despite of express orders to the contrary, gave battle to the Lacedæmonians during the absence of the commander-in-chief, and was defeated. When intelligence of this action reached Athens, a violent clamour was raised against Alcibiades; he was accused of having neglected his duty, and received a second dismissal from all his offices. On hearing of this, he quitted the fleet, and, retiring to a fortress he had built in the Chersonesus of Thrace, he collected around him a band of military adventurers, with whose assistance he carried on a predatory warfare against the neighbouring Thracian tribes. The fallen pupil of Socrates became, in short, a brigand and a pirate.

291. Alcibiades did not long survive his second disgrace with his countrymen. Finding his Thracian residence insecure, on account of the increasing power of his Lacedæmonian enemies, he crossed the Hellespont and settled in Bithynia, a country on the Asiatic side of the Propontis. Being there attacked and plundered by the Thracians, he proceeded into Phrygia, and placed himself under the protection of Pharnabazus, the Persian satrap of that province. But even thither the unfortunate chief was followed by the unrelenting hatred of the Lacedæmonians, who privately urged Pharnabazus to put him to death. The perfidious Persian, desirous of gaining their favour, complied with their wishes, and appointed two of his own relations to murder a man whom he had promised to protect. Alcibiades was living with his favourite mistress Timandra, in a small country village, when, one night, the assassins surrounded his house and set it on fire. Being awakened by the burning, he immediately guessed the truth, and, hastily

wrapping his robe round his left hand, and grasping his dagger in his right, he sprang through the flames, and reached the open air in safety. So great was his fame for personal strength and valour, that none of his assailants durst withstand his attack, or endeavour to oppose his passage, but, retiring to a distance, they slew him with a shower of arrows. Timandra, who had been the companion of Alcibiades in all his latter wanderings, was left alone to dress his dead body and perform his funeral obsequies. Thus perished, about the fortieth year of his age (403 B. C.), one of the ablest men that Greece ever produced. Distinguished alike as a warrior, an orator, and a statesman, and in his nature noble and generous, Alcibiades would have been truly worthy of our admiration if he had possessed probity; but his want of principle, and his unruly passions, led him to commit many grievous errors, which contributed not a little to produce or aggravate those calamities which latterly overtook him.

292. About the time of the death of Alcibiades, Athens ceased to be an independent state. His countrymen had continued the war after his retirement, but without success. The Lacedæmonians were now commanded by an able officer named Lysander, who, after taking by storm the important stronghold of Lampsacus, attacked and totally destroyed the Athenian fleet as it was advancing for the relief of the place. A very able and excellent Athenian, who bore the illustrious name of Conon, and was a descendant of Miltiades, was the commander in this unfortunate affair, which took place off Ægospotomos, on the opposite side of the Hellespont from Lampsacus (405 B. C.) Having thus obtained the undisputed command of the sea, Lysander easily reduced those cities on the coasts of Thrace and Asia Minor, and those islands of the Ægean, which still acknowledged the supremacy of Athens. Having thus stripped that once lordly state of all its dependencies, he proceeded to blockade the city of Athens itself. The Athenians made a heroic defence, but, after a lengthened siege, during which they suffered all the horrors of famine, they were at length obliged to surrender on such conditions as their enemies thought fit to impose (404 B. C.) The Spartans demanded that the fortifications of Piræus,

and the long walls which connected it with the city, should be demolished ; that the Athenians should relinquish all pretensions to authority over their former tributaries, recal the exiled partisans of the four hundred tyrants, acknowledge the supremacy of Sparta, and follow its commanders in time of war ; and, finally, that they should adopt such a political constitution as should meet the approbation of the Lacedæmonians. Thus sank the power of Athens, which had so long been the leading state of Greece, and thus terminated the Peloponnesian war, in which the Grecian communities had been so long engaged, to little other purpose than to waste the strength and exhaust the resources of their common country.

DRAMATISTS OF THE THIRD PERIOD.

293. The origin of theatrical representations has been traced to the Grecian custom of celebrating (in the grape season) the praises of Bacchus, the god of wine, by joyous dances, and the chanting of hymns—a species of festivity perhaps akin to some of the ceremonies which attend the “harvest home” in many modern countries. By way of varying the hymns, or *Dithyrambics*, as they were called, an ingenious man, named Thespis, originated a custom of introducing a single speaker, whose duty it was to amuse the company with recitations. Thespis was a native of Icaria, in Attica, and lived in the early part of the sixth century before the Christian era. He also contrived a rude moveable car, on which his performers went through their exhibitions in various places. The car was the first form of the stage ; the single reciter was the first kind of actor ; the persons who sang the hymns or choruses, although unknown to the modern theatre, continued ever afterwards to be an essential part of that of Greece, under the appellation of the *chorus* ; their duty being to stand by during the performance, and make explanatory comments on what was passing.

294. The car of Thespis was soon exchanged for a fixed stage in the temple of Bacchus ; a second reciter was introduced ; masks, dresses, and scenery, were used ; and in a

wonderfully short space of time from the rise of Thespis, entertainments of this nature had assumed something like a dramatic form. Originally, the incidents represented were chiefly selected from the fabulous and poetical history of early Greece. The ancient theatres were constructed on a very extensive scale, and differed in many respects from the places on which the same appellation is bestowed in modern times. Instead of consisting of a covered edifice, in which a limited audience assemble for a few hours in the evening, the Grecian theatre was a large area, enclosed with a wall, but open above, in which almost the entire population passed the whole day, during the celebration of the festivals of Bacchus, in witnessing the representation of a series of dramatic pieces. The site chosen for the theatre was generally the slope of a hill, that the natural inclination of the ground might enable the occupants of the successive tiers of seats to see the performers on the stage without obstruction. The enclosure sometimes comprehended so large a space, that it could accommodate from twenty to thirty thousand persons. Behind the scenes there was a double portico, to which the audience were at liberty to resort for shelter when it rained. The theatre was opened in the morning, and the people brought with them cushions to sit on, and a supply of provisions that they might not need to quit their places for the purpose of procuring refreshments during the performance. The daily entertainments consisted of a succession of four plays—three tragedies and a comedy—and at the conclusion of the representation, certain judges decided on the relative merits of the pieces brought forward, and awarded the dramatic prize to the favourite of the day. The emulation excited by these public awards of honour, led to the production of dramatic compositions in great numbers throughout Greece, and particularly at Athens. The theatre of that city, we are told, at one period possessed no less than two hundred and fifty tragedies of the first class, and five hundred of the second, together with an equally numerous collection of comedies and satirical farces.

295. Very little is known respecting the personal history of the first Greek dramatists. Phrynichus, to whom is attri-

buted the invention of the theatric mask, was a pupil of Thespis, and a contemporary of Chœrilus, the first dramatic poet whose plays were acted on a fixed stage. About the same period flourished Pratinus, the inventor of what is called the *satyric* drama, from the circumstance that the choruses introduced into it were chiefly satyrs. But the first Grecian dramatist of eminence was Æschylus. This writer was a native of Eleusis, a city of Attica, and was born in the year 525 B. C. The numerous and important improvements which he effected on the Athenian theatre, and the force and dignity of his tragic compositions, elevated and refined the infant drama, and justly entitled him to the honourable designation of "the father of tragedy." Æschylus was a brave soldier as well as a true and highly gifted poet, and distinguished himself by his valour at the battles of Marathon, Salamis, and Platea. He gave great offence to his countrymen, by making some allusions in one of his dramas to the Eleusinian mysteries, and would have been condemned for impiety, had not his brother pled his cause before the assembly of the people, and by recounting his patriotic deeds, induced the Athenians to pardon the indiscreet poet.

296. After enjoying undisturbed possession of the dramatic throne till his fifty-sixth year, Æschylus was defeated in a theatrical contest by Sophocles, a young competitor of great merit and genius. Unable to endure the mortification of seeing the works of his rival preferred to his own, the elder bard withdrew from Athens, and passed into Sicily, where he was received with welcome by Hiero, king of Syracuse, at whose court the lyrical poets Simonides and Pindar, and the comic writer Epicharmus, were then residing. Æschylus died at Gela, in Sicily, in the sixty-ninth year of his age (456 B. C.) A singular account is given of the manner of his death. It is said, that, while he was one day walking, bareheaded, in the fields, an eagle, mistaking his bald head for a stone, let fall a tortoise upon it, by which he was killed on the spot. As it is known that some birds do really adopt this method occasionally, when they wish to break hard substances, the accident is within the limits of possibility. The inhabitants of Gela buried Æschylus with much pomp, and erected a monument over his grave. The

Athenians also testified their respect for his memory, by offering rewards to those who should again bring forward his tragedies for representation. Of nearly one hundred dramas composed by Æschylus, only seven have been preserved. His works are characterised by a boldness and originality which have seldom been rivalled; though it must be admitted, that, in endeavouring to be concise and forcible, he occasionally becomes abrupt and obscure, and that his language, although generally grand and sublime, is often of a bombastic character. Even at the present hour, Æschylus ranks with the very highest of all those who have ever endeavoured “to purge the soul by pity or terror”—the true aim, it has been said, of the tragic muse.

297. Sophocles, the successful rival of Æschylus, was born at Colonus, in the vicinity of Athens, about the year 497 B. C. His father, Sophilus, although a blacksmith by trade, appears to have been a person of some consequence, and in the enjoyment of easy circumstances. Sophocles received from him a good education, and was early distinguished for the rapidity of his progress in his studies. He had attained his sixteenth year at the time of the memorable sea-fight near Salamis, and was selected, on account of his personal beauty and skill in music, to lead a chorus of noble youths, who sang and danced round the trophy erected by the Greeks in commemoration of that victory. The dramatic achievements of Æschylus had early excited the admiration and awakened the ambition of Sophocles, and, on his arrival at manhood, he bent all the energies of his mind to the composition of tragic poetry. After spending a considerable period in preparation, he at length, in his twenty-eighth year, ventured to compete with Æschylus for the dramatic prize. Encouraged by the decision of the judges in his favour, Sophocles continued to write for the stage, and is said to have produced no less than one hundred and twenty tragedies, only seven of which have come down to modern times. He also composed a number of elegiac and lyrical poems, and a prose work on dramatic poetry.

298. Sophocles was a warrior and a politician as well as a poet. He served under Pericles in the Lacedæmonian war, and was afterwards associated with him in the com-

mand of an army, sent by the Athenians against the island of Samos. He led the forces which captured Anæa, an Ionian city, not far from Samos; and after his return from his military campaigns, his grateful countrymen elected him archon, or chief magistrate. His popularity suffered no diminution during the remainder of his long life. As often as he appeared in the theatre, which he always did when any of his pieces was to be performed, he was greeted with the enthusiastic plaudits of the audience, and the theatrical judges twenty times conferred upon him the crown of victory. He was not, however, without his share of afflictions. When he had reached an advanced age, his undutiful children, impelled by a desire to obtain immediate possession of his property, affected to believe that he had fallen into a state of mental imbecility, and applied to the courts of law for authority to deprive him of the management of his affairs. But Sophocles found it no difficult task to prove, that, although he was old, his mind was still unimpaired. He produced and read in open court the tragedy of *Œdipus Coloneus*, which he had just composed, and then asked, whether a person in a state of dotage could produce such a work. The judges, filled with admiration of his talents, not only refused the application of his children, but censured them severely for their base and unfilial attempt.

299. Although Sophocles received many invitations to visit foreign countries, his attachment to his native land was so strong, that he never could make up his mind to quit it, even for a time. He died at Athens in his ninetieth year (407 B. C.) According to the common account, his death was occasioned by the excess of his joy at obtaining the prize for a play which he had brought forward even at that very advanced age. At the period of his decease, Athens was besieged by the Lacedæmonians; and so high was the respect in which the poetic abilities of Sophocles were held even by that rigid people, that their general, Lysander, granted an armistice until his funeral obsequies should be performed. The voice of his contemporaries, and of all succeeding ages, has assigned to Sophocles the first rank as a tragic poet. His countrymen, who admired him for his splendid talents not more than they loved him for his mild,

amiable, and upright character, erected a sumptuous monument to his memory.

300. Euripides, another celebrated tragic poet, was born at Salamis, on the very day of the great naval conflict between the Greeks and Persians near that island. His father, Mnesarchus, appears to have been of respectable rank, and we are expressly told that his mother, Clito, was nobly born, although the comic poet Aristophanes asserts, in one of his plays, that she was a vender of pot-herbs. It is possible that in the general distress occasioned by the Persian invasion of the Athenian territory, the parents of Euripides might be obliged to follow an humble occupation in order to gain a livelihood; but if this was the case, it can only have been for a short period, since they were certainly able to bestow upon their son such an education, as, in those days, none but persons in affluent circumstances could do. The Delphic oracle having predicted that Euripides would become an object of general admiration, and be crowned with the victor's wreath, his parents imagined that he was destined to excel in gymnastic contests. But while they were, on this account, at much pains to have him well trained in athletic exercises, they did not neglect the cultivation of his mind. He had the celebrated Anaxagoras for his teacher of philosophy, and Prodicus, an accomplished rhetorician, gave him lessons in oratory. He also studied music and painting, particularly the latter, in which he attained very considerable eminence.

301. When Euripides had reached an age at which he became his own master, he abandoned the exercises of the gymnasium, for which he appears never to have had much relish, and applied himself with more ardour than ever to his favourite philosophical and literary studies. Warned, however, by the fate of his teacher Anaxagoras, who was banished from Athens for promulgating opinions subversive of the established religion, he prudently resolved to adopt a profession less dangerous than that of correcting popular errors, and accordingly began, in his eighteenth year, to write for the stage. From this period, until he quitted Athens for Macedonia, in his seventy-second year, he continued his dramatic labours, and wrote seventy-five, or, as

some affirm, ninety-two plays. He composed many of his tragedies in a gloomy cave in his native island of Salamis, to which he, from time to time, retired for that purpose from the noise and bustle of Athens. He wrote slowly, on account of the infinite pains he took to polish his works; and it is related, that, having once mentioned his having taken three days to compose three verses, a brother poet boasted of having written a hundred in as brief a space. "That may be," replied Euripides; "but you ought to remember that your verses are destined to perish as quickly as they are composed, while mine are intended to last for ever." His frequent theatrical contests with Sophocles unfortunately led to an estrangement between them, which finally increased to positive enmity. With the satirist Aristophanes, Euripides was also on very bad terms, as is evident from the bitterness with which the comic writer speaks of his tragic brother in his works. In possessing the friendship of Socrates, however, Euripides was more than compensated for the hostility of his dramatic contemporaries. That great and good man, who was twelve years younger than the tragic poet, was attracted towards him by the similarity of their philosophical opinions, and held his dramas also in such estimation, that, when any of them was to be represented at the theatre, the sage never failed to be there, though he seldom attended on other occasions.

302. Euripides was twice married, but neither of his wives proved faithful; a circumstance which, probably, inspired him with that unfavourable opinion of the female sex which he has expressed in his writings, and for which his contemporaries bestowed on him the epithet of "the woman-hater." In his seventy-second year, he accepted an invitation from Archilaus, king of Macedon, and repaired to the court of that prince, who had drawn around him many other eminent men from the republics of Greece. Thus, by his journey to Macedon, Euripides had the pleasure of living in the society of Zeuxis, a celebrated painter; Timotheus, a skilful musician; Agatho, an able tragic writer; and many other men of note and ability. Euripides died at the court of Macedon in the seventy-fifth year of his age, and the third of his residence in that country (405 B. C.) The

manner of his death is uncertain, but the vulgar account is, that he was torn in pieces by king Archilaus's hounds while walking in a wood. The Macedonian monarch gave his remains a pompous funeral, and erected a monument to his memory. When the Athenians heard of his death, they sent to demand his remains from Archilaus, and on his refusing their request, they raised a cenotaph to Euripides, in the vicinity of Athens, and went into general mourning for his death. It is honourable to the memory of Sophocles, who was then in his ninetieth year, that, forgetting his enmity to Euripides, he appeared in the theatre in mourning, and caused his actors to perform without the crowns which they usually wore, in token of his grief at the death of his rival.

303. The dramatic compositions of Euripides have less of sublimity, but more of tenderness, than those of Æschylus and Sophocles. They are justly admired for the moral and philosophical sentiments with which they abound, as well as for the exquisite beauty of their versification; but Euripides has been blamed for want of skill in the formation of his plots, and the Athenians thought they discovered impiety in some of his expressions. Although he engaged in many dramatic contests, he was only five times honoured with the prize crown, which was frequently bestowed on writers of very inferior merit, in consequence, it is alleged, of the manœuvres of interested intriguers. The Sicilians gave a striking proof of the value they set upon his works, when, after the defeat of the Athenians under Nicias, they gave a free pardon to all their prisoners who could repeat the verses of Euripides. Numbers of the Athenians, who thus obtained their liberation, afterwards gained a livelihood by wandering through the Sicilian towns, reciting such portions of his tragedies as they recollected; while others, who found their way back to Athens, waited personally on Euripides, and gratefully acknowledged the important benefits they had derived from their acquaintance with his works. Of his numerous tragedies, only nineteen, and a fragment of a twentieth, have been preserved.

304. As tragedy took its rise from the dithyrambic verses sung at the feasts of Bacchus, so comedy sprang from the

phallic hymn which was chanted by the processions of worshippers during the same festivals. The earliest comic performances were little else than mere mountebank exhibitions. Susurion, who is generally referred to as the first comedian, was a person who wandered through the villages of Attica with a company of buffoons, reciting ludicrous compositions on a temporary stage. Epicharmus, a native of the island of Ceos, but who spent the greater portion of his life in Sicily, whither he was carried by his parents when only three months old, is generally believed to have been the first comic poet. He flourished about the middle of the fifth century before Christ, and composed fifty-two comedies, all of which have perished. For alluding disrespectfully to the wife of Hiero, king of Syracuse, in one of his plays, he was banished from Sicily. He lived till he was between ninety and a hundred years of age. Contemporary with Epicharmus lived Cratinus and Eupolis, natives of Athens, both of whom composed many comedies. None of these have been preserved.

305. Aristophanes, the most celebrated of the comic poets of Greece, was a native of Athens. The date of his birth is uncertain, but it is known that he brought forward his first comedy in the fourth year of the Peloponnesian war (427 B. C.) He enjoyed a very large share of popularity, and continued for many years to write successfully for the stage. His plays, like those of the other early comic poets, consist of caricatured and ludicrous representations of living men and manners. He did not hesitate to introduce the most eminent statesmen, warriors, and philosophers of his time, into his satirical pieces, even under their real names, and to expose and ridicule their faults and foibles, real or imaginary. It is to be regretted that he frequently abused the privileges of his profession, by directing his sneers and ribald abuse against such excellent men as Socrates and Euripides, both of whom he attacked in his comedies in the most unjustifiable manner. He composed fifty-four plays, seventeen of which are still extant. It is believed that he lived to a very advanced age, but no authentic information has been handed down to us respecting the time or manner of his death.

POETS OF THE THIRD PERIOD.

306. The most celebrated poet of this period, exclusive of the distinguished dramatists already mentioned, was Pindar, whose lyrical compositions have been the objects of general admiration, both in ancient and modern times. Pindar was a native of Cynoscephalæ, near Thebes, the capital of Bœotia, and is believed to have been born about the year 520 B. C. His father was a flute-player, and unable, from the scantiness of his means, to give his son a liberal education. He appears, however, to have instructed the youthful Pindar as far as his circumstances would permit, and to his lessons the future bard was indebted for a knowledge of music. Pindar afterwards studied poetical composition under Lasus of Hermione, and Myrtis, a poetess of Bœotia. He also received instructions on the same subject from the beautiful Corinna, a gifted female with whom he subsequently competed for the prize in lyrical poetry. He enjoyed the friendship of Simonides of Ceos, and from this eminent man, who had then reached an advanced age, Pindar is said to have received much assistance in improving his taste and polishing his style. The Bœotians do not seem to have at first appreciated properly the transcendent merits of their poetic countryman, for it is recorded, that, in each of five lyrical contests which he had with Corinna, they adjudged the prize to his fair competitor. An ancient writer, however, hints that perhaps the judges were influenced in their decisions more by the charms of the woman, than by the merits of the poetess.

307. But though the Bœotians refused to do Pindar justice, the rest of Greece hastened to testify its admiration of his genius. Hiero, king of Syracuse, and Theron, king of Agrigentum, bestowed upon him their friendship and patronage; and princes and states vied with each other in rendering him honour. The Delphic oracle ordered a seat to be placed for him in the temple of Apollo, where he might sing the verses which he composed in praise of that god. The oracle further directed that a portion of the first fruits offered in the temple should be set apart for his use.

Having given offence to his countrymen, by speaking of the Athenians in very laudatory terms in one of his poems, they imposed upon him a considerable fine. But the Athenians did not allow him to be a loser on their account, for they immediately presented him with a sum of money double in amount to the fine. Pindar died suddenly, in his fifty-fifth year, while sitting in the public theatre. The respect in which he had been held while living, was only increased by his decease. Such was the veneration with which his memory was regarded, that, when the Lacedæmonians took and destroyed Thebes, they spared the house and family of Pindar, as did also Alexander the Great, when he, at a later period, captured the same city. The lyrics of Pindar abound in moral and elevating sentiments, while they are characterised by so much originality of thought and vigour of expression, that he is justly regarded as the first lyrical poet of Greece. Many of his compositions have, unfortunately, been lost; all that are still extant being four books of odes in celebration of the victors at the Olympic, Pythian, Nemœan, and Isthmian games.

HISTORIANS OF THE THIRD PERIOD.

308. The fifth century before the Christian era is remarkable as that in which historical writing took its rise. The fanciful and often purely fabulous compositions of the poet, and the uncertain voice of tradition, were, previous to this period, the only records of the past, with the exception of the Sacred Writings. Herodotus, the first Greek historian, was born at Halicarnassus, one of the Dorian Greek cities of Asia Minor, in the year 484 B. C. After his arrival at manhood, he removed to Samos, where the prevailing dialect was that elegant Ionic in which the poems of Homer are composed, and of this Herodotus soon became so complete a master, that his productions are said to exhibit it in greater perfection than any others. Having formed a design of writing history, Herodotus travelled for materials into Egypt and Italy, besides various parts of Asia; and in this manner acquired much valuable information respecting nations previously little known, and manners and customs never before

described. After composing an account of all he had seen and learnt, in nine books, he read parts of it to the Greeks assembled at the Olympic games, and thus obtained a wider and more immediate fame than could otherwise have been acquired, in times so deficient in the means of multiplying copies of literary works. To Herodotus we owe what knowledge we now possess of a large and important part of ancient history. It is a curious fact, that this writer was more disbelieved in his own age than he is at present. Many of his statements respecting distant countries were so new and strange, that they startled his contemporaries, and were for a long time afterwards regarded as doubtful, while they have been ascertained by modern inquiry to be wonderfully correct on the whole. At the same time, it is undeniable that he has permitted some fictions to mingle with his facts, though apparently in no case where he was not himself deceived. He is supposed to have passed the latter part of his life at Thurium, a city of Magna Græcia, and to have died there when upwards of seventy years old (413 B. C.)

309. Thucydides, another able Greek historian, was born at Athens in the year 470 B. C. His father, Olorus, was one of the noblest and wealthiest citizens of Athens, and claimed to be a descendant of the kings of Thrace. Thucydides received an excellent education, Anaxagoras having been his instructor in philosophy, and a noted rhetorician, named Antiphon, his teacher of oratory. When about fifteen years of age, he accompanied his father to the Olympic festival, where, hearing Herodotus recite a portion of his history amidst the applauses of the assembled Greeks, he was so strongly animated with a desire of emulating the admired historian, that he burst into tears. Herodotus chanced to perceive this, and, it is said, congratulated the father of Thucydides on possessing a son who, at so early an age, manifested so ardent a love of letters.

310. From this time Thucydides never ceased to regard the composition of history as the chief object of his ambition. On the breaking out of the Peloponnesian war (431 B. C.), rightly believing that a series of important events was commencing, which would furnish ample materials for an

interesting history, he began to take notes of all that occurred, and continued this practice during the greater part of that lengthened contest. From these notes he afterwards formed an admirable and highly finished historical work. In the early part of the struggle, Thucydides resided in Athens, and personally witnessed the ravages of the pestilence, of which he has given a most graphic and striking account. He afterwards removed to Thasos, an island in the *Ægean*, not far from the coast of Thrace, the land of his ancestors, where he possessed large estates and some valuable gold mines.

311. Even in this remote island, the studious Thucydides was not long allowed to remain in seclusion and quiet. In the eighth year of the Peloponnesian war, Brasidus, a Spartan general, having laid siege to Amphipolis, a city possessed by the Athenians on the neighbouring coast of Macedonia, Thucydides was ordered to raise a force and hasten to its relief. He obeyed the command, but before his arrival the city had capitulated. On the day following his arrival, he made a successful defence of the town of Eion, and discomfited Brasidus; but the Athenians were so exasperated at the loss of Amphipolis, that they accused him of having failed to perform his duty, and sentenced him to banishment. Thucydides now retired to Scapte-Hyle, a town of Thrace, where he resided for some time. He afterwards travelled through various parts of Greece for the purpose of collecting materials for his historical work, his neutral character as an exile enabling him to obtain admission into all the contending states. He spent a considerable time among the Lacedæmonians, prosecuting his researches and correcting his notes by a reference to authentic documents, and by conversations with persons who had taken a prominent part in the war. Finally, he took up his abode in the isle of *Ægina*, where he is said to have composed nearly the whole of his history. Nothing is known with certainty respecting the time, place, or manner of his death, but it seems probable that that event occurred in the sixtieth year of his age, and the twenty-first of the Peloponnesian war (410 B. C.) His history, which is written in the Attic dialect, consists of eight books, and is much

admired for its bold and animated descriptions, its scrupulous adherence to truth, and the spirit of impartiality and candour which pervades the whole narration.

PHILOSOPHERS AND SOPHISTS OF THE THIRD PERIOD.

312. The two original schools of Greeian philosophy, the Ionic, founded by Thales, and the Italic, founded by Pythagoras, were, during the period that now falls under review, the parents of several others, respectively named the Socratic, the Eleatic, and the Heraclitean. The two last mentioned were modifications of the Italic; the first sprang from the school of Thales, in the doctrines of which its founder, Socrates, was initiated by his preceptors, Anaxagoras and Archelaus, pupils of Thales himself.

313. The originator of the Eleatic sect was Xenophanes, a native of Colophon, one of the cities of Ionia. In his youth, Xenophanes emigrated to Sicily, being attracted thither by the munificent patronage then extended to philosophers and men of letters by Hiero, king of Syracuse. He afterwards crossed into Italy, and settled at Elea, a town of Magna Græcia, where he opened a school of philosophy, and continued to teach for no less a period than seventy years. He lived to the great age of one hundred years. The time of his death is uncertain, but it is supposed to have been about the middle of the fifth century B. C. Xenophanes at first professed the Pythagorean philosophy, but he afterwards blended it with so many opinions of his own, that he came to be regarded as the founder of a new school. As none of his writings have been preserved, some uncertainty exists respecting the precise nature of his philosophical system. It is, however, believed that he taught the eternity of the universe, asserting that if there had ever been a time at which nothing existed, nothing could ever have existed. He is further supposed to have held that there is one God, incorporeal, eternal, intelligent, and all-pervading; that in the universe there are innumerable worlds; that the sun is formed of fiery particles, collected by humid exhalations; that the moon is an inhabited world, and the stars inflammable vapours, which are extinguished by day and

ignited by night ; that our world was once a mass of water, and will again return to that state, to be afterwards alternately converted into earth and water in an endless series of revolutions.

314. Parmenides, a disciple of Xenophanes, and his successor in his philosophical school, was born at Elea in the early part of the fifth century B. C. He was very wealthy, and in his earlier years lived in much splendour, and took an active share in the affairs of his native city ; but he afterwards altogether withdrew from public life, and spent his days in the study and inculcation of philosophy. He embodied his doctrines in a poem, of which only a few fragments have come down to modern times. Like his master Xenophanes, he believed in the eternity of the universe, and in the existence of an all-pervading and animating principle, which he called God. He taught that the earth is of a spherical form, and placed in the centre of the universe ; that there are two elements, fire and earth ; and that all things, animated and inanimate, have been produced by the action of the former upon the latter.

315. Zeno, commonly called "the Eleatic," to distinguish him from the philosopher of the same name who originated the sect of the Stoics, was a native of Elea, and a scholar of Parmenides, whom he afterwards succeeded as a teacher of the Eleatic philosophy. He was a zealous assertor of popular rights, and is said to have been put to death with the most cruel torments by the *tyrant* of his native city, for having formed a conspiracy against his authority. None of his writings have been preserved, but it is believed that his philosophical opinions differed but little from those of his predecessors in the same school. He taught, that nature does not admit of a vacuum ; that there are four elements, namely, heat, moisture, cold, and dryness ; that man's body is formed of earth, and his soul of an equal mixture of the four elements. Zeno was an able logician, and loved to display his dialectic powers, by supporting, indifferently, either side of a question, so that doubts exist as to his real opinions on some subjects. He denied the possibility of motion, and, according to Seneca, went so far as even to call in question the existence of the material world. Zeno had

a disciple, named Leucippus, who was the originator of what is called *the atomic theory*, which was afterwards extended and improved by Democritus. Leucippus asserted that all things are composed of very minute, indivisible atoms, which possess in themselves the principle of motion, and that the universe was formed in consequence of these atoms falling into a vacuum, where, by striking against each other, they were driven about in various curvilinear motions, until those which possessed similar forms met together, and, by their adhesion, produced all the variety of bodies which exist.

316. Heraclitus, the founder of a sect called, from his own name, Heracliteans, was a native of Ephesus, in Ionia, and flourished in the early part of the fifth century B. C. He was so much respected for his wisdom, that his fellow-citizens requested him to become their ruler. He refused to do so, alleging as his reason that their minds were so perverted that they could not relish or appreciate good government. Having been invited by the Persian monarch Darius to come and reside at his court, he returned him an insolent refusal. Indeed, if the accounts which have been transmitted respecting him are to be believed, he must have been a person of most inordinate vanity, and the most offensive rudeness and ill-breeding. When he appeared in public, he went about ostentatiously bewailing the wickedness of the world. In order to show his contempt for the ordinary occupations of men, he on one occasion played at dice in public with a number of boys; and when the citizens gathered round him in surprise, he thus addressed them:—"Worst of men, what do you wonder at? is it not better to do this than to govern you?" At length, unable seemingly to endure the society of his species, he withdrew to a mountain solitude, where he lived, like the hermits of later ages, on herbs and roots. Becoming dropsical in consequence of his rigid adherence to this poor diet, he returned to Ephesus to ask for medical advice. But, even when his life was at stake, he was unwilling to act like other men, and, accordingly, instead of plainly stating his case to the physicians, he enigmatically asked them, "whether they could make a drought of a shower?" Finding that they did not divine

his meaning, and scorning to explain himself further, he retired to an ox-stall, where he lay down on a heap of dung, hoping, it is said, that its warmth would draw out the watery humours from his body. There he died, in the sixtieth year of his age, a victim to his cynical disposition and his excessive love of singularity. He left behind him several works, which were held in great esteem by his disciples. He studied to write as well as to speak obscurely, so that it required great acuteness as well as pains to understand his meaning. It is related that the tragic poet Euripides, having lent to Socrates a copy of a treatise composed by Heraclitus, afterwards asked him what he thought of the work, when Socrates replied, that "the things which he understood in it were excellent, and so, he supposed, were those which he did not understand; but they required a Delian diver."

317. Empedocles, a celebrated philosopher of the Pythagorean sect, was a native of Agrigentum, in Sicily, and flourished about the middle of the fifth century B. C. From his father he inherited much wealth, a considerable portion of which he employed in relieving the wants and increasing the comforts of the poorer classes of his fellow-citizens. This, together with the honourable zeal which he, in common with his master Pythagoras and other teachers of the Italic school, exhibited in favour of civil liberty, procured for Empedocles a large share of popular esteem and confidence. Like Pythagoras, he seems to have feared that philosophy would be unable to command attention and respect unless he assumed a grave and majestic exterior, and laid claim to supernatural powers and wisdom. He therefore maintained a constant seriousness and dignity of demeanour; when he appeared in public, he wore a costly purple robe, a golden girdle, and a Delphic crown, and was followed by a numerous train of servants; and he availed himself of his extensive knowledge of medicine and natural philosophy, to produce effects so striking and unexpected, that the ignorant and superstitious multitude readily consented to regard them as miraculous. Among the wonderful things said to have been performed by Empedocles, were the restoration of a woman to life after she had lain for seven days apparently dead, the turning back of the winds,

the arresting of an epidemical disease, and the checking of a young man, by the power of music, when he was about to murder another in a fit of rage. So wide was his renown on account of these and similar exploits, that, when he appeared at the Olympic festival, the eyes of all the assembly were turned upon him in admiration.

318. Empedocles was a poet as well as a philosopher, and wrote many pieces which obtained considerable reputation. Of these, however, only a few fragments now remain. The time and manner of his death are both very uncertain. According to one account, he threw himself into the crater of Mount *Ætna*, thinking that it would never be known what had become of him, and that his followers would believe him to have been taken up alive into heaven, and would worship him as a god. But the account adds, that the philosopher's object was defeated, for one of his brazen sandals was thrown out of the mountain during a subsequent eruption, and the manner of his death thus discovered. Many, however, are disposed to regard this story as wholly fictitious. A more probable account is, that Empedocles accidentally slipped into the crater of the volcano, from incautiously approaching it too nearly; but other writers again assert, that he spent the latter years of his life in Greece, and died there at a ripe age. The Agrigentines erected a statue to his memory, which was long afterwards conveyed to Rome.

319. Like many other followers of Pythagoras, Empedocles engrafted some opinions of his own upon the system of that philosopher. He adhered to the Pythagorean doctrine of the existence of an active and a passive principle; the latter of which is matter, and the former an ethereal and intelligent fire, by which all things were produced, and are pervaded and animated. He also believed in the transmigration of souls, and, consequently, inculcated the duty of refraining from killing or eating the flesh of animals. He held that the first principles of the four elements are atoms, indefinitely small, and of a globular form, and that, as these atoms are eternal, although matter may change to innumerable forms, it is incapable of annihilation. The heavens, according to him, are composed of air, crystallised by fire;

the stars are igneous substances fixed in this crystalline arch, beneath which the planets wheel their courses; the sun is a mass of fire, and the moon is shaped like a hollow dish. Such, and so widely erroneous, were the notions even of highly gifted and cultivated men in times when the physical sciences were yet in their infancy, and fancy had to supply, as best it might, the deficiencies of real knowledge. Yet it is interesting to examine these vague notions, for in them we can frequently trace the rude germs of truths now known and established. In Empedocles's opinion, for example, that matter is incapable of annihilation (by natural agents), we recognise, in the form of a theoretical dogma, what science can now show practically to be a truth—even fire, the most destructive agent to which matter can be subjected, being only able to change its form, and dissipate, perhaps, its particles, but not to destroy them. And in Zeno's doubt respecting the existence of the material world, we may trace the origin of a doctrine which a modern philosopher (Berkeley) supported by many ingenious, but fanciful speculations.

320. Of the teachers of the Ionic school, the first in point of time was Anaxagoras, on whom the ancients bestowed the remarkable appellation of *Mind*, either on account of the singular vigour of his intellect, or the circumstance that he was the first who described God as an incorporeal intelligence, separate from, and wholly independent of, matter. Anaxagoras was born at Clazomene, a city of Ionia, in the year 500 B. C. He was of noble extraction, and inherited a large estate; but such was his ardour in the acquisition of knowledge, that he was unwilling to occupy his time in worldly cares and pleasures. He therefore made a present of his patrimonial fortune to one of his relations, and devoted the whole of his attention to study. After attending the lectures of Anaximenes, who was then presiding in the philosophical school at Miletus, Anaxagoras proceeded, when about twenty years of age, to Athens, where he soon began to give instructions in philosophy. The time of his settling there was peculiarly auspicious. The Athenians, who, for a considerable period, had been almost exclusively engaged in civil contentions, and in the strenuous efforts

which were necessary for the defence of their independence against the Persians, had now succeeded in repelling from their territories the foreign enemy, and were entering upon a career of greatness and prosperity which soon enabled them to indulge their naturally strong inclinations, both for speculative studies, and the cultivation of the ornamental arts. Thus, while Athens rapidly rose from its ashes into a greatness and splendour formerly unknown in Greece, its citizens carried the cultivation of the arts and sciences to a point far beyond what had been reached in Ionia and Magna Græcia, previously the principal seats of Grecian philosophy and refinement.

321. Anaxagoras continued in Athens many years, and during that period numbered among his pupils several individuals who afterwards rose to great celebrity. Of these may be mentioned Pericles, Euripides, and Socrates. At last, however, he was brought to trial for impiety, because he taught that the sun was a fiery stone, and not the god Apollo, as was popularly believed. Pericles appeared personally in his defence, but all he could obtain for him was a commutation of the sentence of death which had originally been passed upon him, for that of fine and banishment. So great was the respect and esteem which Pericles entertained for his old teacher, that, on the departure of the latter into exile, the statesman accompanied him to the frontiers of Attica, and parted from him with the utmost regret. Anaxagoras bore his misfortunes with a calmness and resignation truly philosophic. When it was announced to him that he had been condemned to death, he merely remarked, that "nature had long ago passed the same sentence upon him." He passed the latter part of his life at Lampsacus, a city on the Asiatic side of the Hellespont, where he continued to follow the profession of a teacher of philosophy, till death terminated his useful labours in the seventy-second year of his age (428 B. C.) He preserved to the last his firmness and equanimity. Being asked, while on his deathbed, whether he wished his remains to be carried for interment to his native city of Clazomene, he replied, that "it was of no consequence, as the way to the future world was every where alike open." And when he

was waited upon by a deputation from the magistrates of Lampsacus, to inquire in what manner they might best testify their respect for his memory, he requested them to give an annual holiday to the pupils in all the public schools on the day of his death. The citizens of Lampsacus not only complied with his wish, by causing the holiday to be annually kept in all their schools, but also erected a monument in his honour, and consecrated an altar to him, on which were inscribed the words *Truth* and *Mind*.

322. To Anaxagoras, as has been said, belongs the high honour of having been the first of the ancient philosophers who taught that God is unconnected with, and altogether independent of, matter, and not, as Pythagoras and several other philosophers contended, merely a spiritual or fiery essence pervading the universe as its *soul* or animating principle. In natural philosophy, he taught that the sun was a mass of burning stone, larger than the Peloponnesus; that the moon is inhabited, and has its surface diversified by hills and valleys; that the stars are burning stones fixed in the etherial vault, and kept in their places by the rapid revolution of the heavens. He held that there are as many distinct principles in nature as there are species of compound bodies, the primary particles of which every body is composed consisting, according to him, of the same substance as the composite body itself. Thus the primary particles of which gold is composed are gold, those of bone are bone, and so on with every thing in nature. He believed that heavy bodies are attracted downwards, and light ones upwards; that the rainbow is the effect of the reflection of the sun's rays from a dark cloud; that the rarefaction of the air is the cause of wind, and its percussion of sound; that thunder is produced by the collision of the clouds, and earthquakes by the expansion of the air in the bowels of the earth.

323. Archelaus, the last of the teachers of the Ionic school, was a native either of Athens or Miletus, it is uncertain which. He was a disciple of Anaxagoras, whom he accompanied into exile. On the death of that philosopher, Archelaus succeeded him in the charge of his school at Lampsacus; but he afterwards returned to Athens, and

opened there a school of philosophy, which was numerously attended. His doctrines were, for the most part, similar to those of his master Anaxagoras, but he differed from him on a few points. He taught that heat and cold are the immediate causes of production ; that earth acted upon by heat becomes water, and water, air ; that heat is the cause of motion, and cold of inertia. In ethics, he inculcated the false and mischievous principle, that nothing is in itself *right* or *wrong*, but only becomes so, in consequence of public opinion or arbitrary enactment.

324. Socrates, the greatest and the best of the philosophers of antiquity, was born at Athens in the year 470 B. C. His parents were in humble circumstances ; his father, Sophroniscus, being a statuary of little reputation, and his mother a midwife. In his youth he assisted his father in his profession, but he afterwards abandoned the chisel, and devoted himself to the more important duties of a public instructor. Notwithstanding his father's limited means, he received a good education : Anaxagoras of Clazomene was his teacher of philosophy ; Prodicus of Ceos, a distinguished rhetorician, gave him lessons in eloquence ; Damon, an eminent professor, instructed him in music ; and his grammatical and mathematical education was equally well attended to. But Socrates did not rest contented with the learning which was to be thus acquired. His judgment was too clear, and his intellect too powerful, to permit him to adopt, without question or examination, the system of any sect, or to feel no desire to advance farther than others had yet done in the paths of true knowledge. He perceived, that while natural philosophy was still but very imperfectly understood, and was encumbered and disfigured by many erroneous and extravagant theories, the science of morals had been almost, if not wholly, neglected. He therefore determined to direct his energies to the elucidation and practical enforcement of the duty of man to man, and of man to God ; rightly considering, that, if he succeeded in this, he should confer a far more important service on his species than by discovering a few isolated facts in natural science, or promulgating some new fanciful theory respecting the origin or laws of the material universe. But he was not merely induced by his

sense of the importance of the task to employ himself in the inculcation of moral duties ; he entertained the idea that he was especially appointed by the Deity to this high office, and during the whole of his life conceived himself to be acting under the direction of a *demon*, or attendant spirit, the promptings of which he at all times implicitly obeyed.

325. Socrates commenced his career as a public instructor, in a plain and unpretending manner, which formed a marked contrast to the affected mystery and the ostentatious parade of learning with which so many of the Grecian teachers sought to gain the attention and respect of the public. He went about without shoes, and wrapped in a poor cloak, at all seasons of the year ; and instead of confining himself to splendid halls, or porticoes, he spent the whole day in the public walks, the gymnasia, the market-place, the courts, and other places of general resort, reasoning and conversing on moral or philosophical subjects with all whom he met, whether rich or poor, learned or illiterate. Wherever he went, he was attended by a circle of admiring disciples, who caught from him the spirit of free inquiry, and were inspired with a portion of his zeal for the highest good, for religion, truth, and virtue. Among the most distinguished of his disciples were Crito, Alcibiades, Xenophon, Plato, Aristippus, Phaedon, Cebes, and Euclid. He instructed them in ethics, politics, logic, rhetoric, arithmetic, and geometry, and he read with them the principal poets, and pointed out their beauties. He showed the difference between religion and impiety ; explained in what the noble and ignoble, justice and injustice, reason and folly, courage and cowardice, consist ; spoke of forms of government and the qualities requisite for a magistrate ; and dwelt on other subjects with which every upright man and good citizen ought to be acquainted. He gave to all his inquiries a practical turn, for he held that the end of all knowledge is virtue.

326. He was fully convinced of the existence of an omnipotent, omniscient, and benignant God, the origin and the governor of all things. The whole system of nature, and especially the admirable structure of the human frame, seemed to him a positive proof of an intelligent Creator.

He esteemed it rash to speculate upon the substance of this great being, and thought it sufficient to set in a clear light his spiritual nature. But although he believed in one God, the supreme ruler of the universe, he also admitted the existence of other deities, whom he seems to have regarded as subordinate intelligences, possessed of a certain degree of influence over human affairs, and entitled to reverence and worship. Of the national religion he always spoke with respect, and was regular in the observance of its prescribed rites; but it is next to impossible that this enlightened man could place faith in the extravagant and often revoltingly immoral fables of the Grecian mythology, and there is much reason to think that he only rendered homage to his country's gods, that he might not offend the religious prejudices of the people.

327. Socrates was distinguished above all the philosophers of Greece for the undisturbed serenity of his mind. He would allow no misfortune to ruffle his temper. His wife, Xanthippe, was a noted shrew; yet he was exceedingly kind to her, and tried to smooth the asperities of her temper; and when he found all his efforts unavailing, he regarded her scoldings as only an useful discipline, calculated to teach him patience and self-command. He always treated his body as a servant, and inured it to every privation; so that moderation became to him an easy virtue, and he retained till old age his youthful vigour, both physical and mental. He never shrank from the performance of his duties as a citizen, however incompatible they might be with his favourite studies and professional avocations as a public teacher. Three times he served in the armies of his country; the first time, when he was thirty-nine years of age, at the siege of Potidæa. There he excelled his fellow-soldiers in the ease with which he endured the hardships of a winter campaign, distinguished himself by his valour, saved the life of his youthful friend Alcibiades, and afterwards generously resigned in his favour the prize of honour which his own bravery had merited. Seven years after this, he bore arms a second time, and was among the last to retreat after the unfortunate battle of Delium, so that he would have been slain, but for the timely assistance of Alcibiades, who

was thus enabled to repay the similar service he had formerly received from him. Socrates afterwards served the state in a civil as well as military capacity. In his sixty-fifth year he became a member of the Council of Five Hundred, and rose to the dignity of president—an office which could only be held for a single day. On the day in which he exercised this onerous function, he had the influence to procure the acquittal of ten innocent men, falsely accused by an enraged party of the citizens, who clamorously demanded their execution; but no menaces, or violence of language, had any influence upon the inflexible justice of Socrates.

328. In the days of Socrates there was a class of teachers in Athens, named Sophists, whose false reasonings and pernicious doctrines he often felt himself called to expose. These men professed to teach every branch of human knowledge, and to communicate to their pupils every accomplishment necessary to qualify them for distinguishing themselves in whatever situation they might fill, in peace or war, in public or private. Unlike Socrates, who, with the modesty characteristic of true wisdom, declared that "all he knew was that he knew nothing," these arrogant pretenders asserted that they *knew every thing*, and were intimately conversant with politics, law, philosophy, the fine arts, and even the ordinary mechanical trades and employments. But the most objectionable part of their conduct was their endeavours to confuse the notions of their pupils respecting truth and falsehood, virtue and vice. Vain of the showy eloquence with which most of them were gifted, they delighted to display their dexterity in argument, and their rhetorical abilities, by attempting to prove that there is no real distinction between right and wrong, and by supporting indifferently either side of any question. Nor did they even stop here, for they gravely contended that there are no such things as truth and error, good and evil; that *all* propositions are equally true, *all* actions equally virtuous. These extraordinary positions they supported by an artful employment of words in one sense at one time, and another in another, and by taking advantage of certain forms of expression peculiar to the Greek language, so as to cause it to give an *apparent* sanction to their assertions. By this miser-

able quibbling and playing upon words, they often attempted to entangle and confound the lofty intellect of Socrates himself; and his disciple, the celebrated Plato, has left us an amusing account of one of these disputations, in which two Sophists endeavoured to prove to Socrates that he could speak and be silent at the same time; that he had a father, that he had no father; that a dog was his father; that his father was every body's father; that if it be true that the beautiful is created by the presence of beauty, it is equally true that in the presence of a bull a man becomes a bull; that Socrates was no more Socrates than he was Clinias, and that Socrates and Clinias were one and the same individual; together with many other assertions equally monstrous and absurd. But the correct and vigorous judgment of Socrates was more than a match for the subtleties of the Sophists, and in his contests with them he never failed to expose the fallacies which their arguments involved, and to draw forth the truth from the mass of error and absurdity under which they had artfully concealed it. In his disputations with the Sophists, he successfully employed his favourite and peculiar mode of arguing, by asking them a series of questions, and gradually leading them to make such admissions as were fatal to the side they were supporting. By these means he not only overcame his opponents, but actually compelled them to confute themselves with their own mouths.

329. But great as were the services which Socrates rendered to his country, and to the great cause of truth and virtue, he was doomed to feel the heavy burden of popular ingratitude. The last part of his life fell in that unhappy period when Athens had sunk into a state uniting the worst evils of anarchy and despotism, in consequence of the unfortunate result of the Peloponnesian war. Morality and justice are always disregarded when the government of a state is dissolved. This was then the case in Athens; and amidst the general immorality, hatred and envy found opportunities to execute their atrocious purposes. A base faction, headed by a young man named Melitus, accused Socrates before the assembly of the people of having introduced new gods, and of denying the ancient divinities of the state; by which, and other practices, it was alleged he corrupted the minds

of the young. These accusations they attempted to support by perverted statements of his language, and by expressions detached from the connection which modified them. Socrates, conscious of his moral purity, disdained to make a laboured defence of his character. He neither feared death nor respected his judges. Briefly, and with a noble dignity, he showed the groundlessness of the charges, and noticed the services he had rendered to the commonwealth. But the fearlessness and freedom with which he spoke, only served to incense against him his ignorant and prejudiced judges, and he was condemned, by a majority of three voices, to die by drinking poison.

330. He was then led to prison, to await the day appointed for his death. Religious and moral feeling, and the invaluable consolation of a clear conscience, still supported him, and his tranquillity of mind remained unruffled. An accidental circumstance delayed the execution of his sentence. The day following his condemnation was that on which a consecrated vessel annually sailed from Athens for the sacred island of Delos, with offerings to the god Apollo, and, according to ancient usage, no execution could take place until this vessel's return. The respite of thirty days which he thus obtained was an important delay for the philosopher and his disciples. Every morning his friends assembled in his apartment, and he conversed with them as he was wont to do. He encouraged them in the path of virtue, instructed them in the subjects of his investigations, and showed them, by his own example, that obedience to his precepts produced real happiness. In his hours of solitude he composed a hymn to Apollo, and versified several of the fables of *Æsop*. There was a striking contrast between the resignation of Socrates and the grief of his friends, at the thought of their approaching irreparable loss. They formed a project for his escape; the jailer was bribed, and nothing was wanting but the consent of Socrates himself. From his known principles, it was feared that this might not be obtained; but they determined to make the attempt. Crito, his old and tried friend, undertook the task of endeavouring to persuade him to comply with their wishes. Early in the morning of the last day but one, he visited Socrates for this

purpose. The good man was still asleep. Crito sat down softly by his bed, and waited till he awoke. He then informed him of the unanimous request of his friends, urging every motive which the peculiar circumstances of Socrates suggested, especially the care of his family, to induce him, if possible, to save his life. Socrates permitted him to finish, and thanked him for this proof of his affection, but declared that flight was wholly irreconcilable with his principles.

331. At length the fatal day dawned on which he was to drink the poison. His family and friends assembled early, to spend the last hours with him. Xanthippe, his wife, was much affected, and expressed her grief by loud cries. Socrates made a sign to Crito to have her removed, as he wished to spend his last moments in tranquillity. He then talked with his friends, first about his verses; next concerning suicide, of which he strongly disapproved; and, lastly, concerning the immortality of the soul—a doctrine in which he had the firmest belief. He spent the greater part of the day in these interesting discussions, and spoke with so much animation and confidence of his expectations of enjoying the happy society of the good and the great in the future world, that to his friends he appeared to be already more like a glorified spirit than a dying man. The approach of twilight at length admonished him that the appointed hour had arrived. He asked for the cup; and when he took it in his hand, his friends were so overcome with grief, that they burst into tears and loud lamentations. Socrates alone was calm. He drank the hemlock slowly, and then consoled his friends as he walked up and down the apartment. When it became difficult to walk, he lay down upon the couch, and, before his heart ceased to beat, exclaimed, “My friends, we owe a cock (the emblem of life) to Æsculapius” (the god of medicine)—thus evincing in his last moments his wish to honour the religious usages of his country. He then covered his head with his cloak, and expired, in the seventieth year of his age (400 B. C.) Soon after his death, his fickle-minded countrymen repented of their harshness towards him, acknowledged his innocence, and regarded their misfortunes as a punishment for the

injustice with which they had treated him. They reversed his sentence, put his accusers to death, banished others who had conspired to destroy him, and raised a statue of brass to his honour. So much was his memory revered, that the various philosophic sects which subsequently arose, all claimed to be sprung from his school, and, even while they rejected or misrepresented his doctrines, were proud to be distinguished by his name.

ARTISTS OF THE THIRD PERIOD.

332. The fine arts took their rise at so early an age, that their origin is not recorded. But although they were cultivated with a considerable degree of success in very early times, particularly by the Egyptians and Phœnicians, it was reserved for the Greeks to invest them with ineffable grace and beauty, and to raise them to a perfection of which the world had previously seen no example, and which succeeding ages have in vain endeavoured to surpass. The Grecian race appear to have possessed an exquisite sense of the grand and beautiful; and their fine taste, stimulating and guiding their brilliant genius, enabled them to confer on arts which at first had been merely mechanical, all the charms and dignity of poetry. It cannot be doubted that the fine climate, the bright sun, and azure skies, the fair and blooming vales, the majestic hills, and the romantic shores and islands of Greece, and the other countries skirting the *Ægean* and *Mediterranean* seas, exercised no small share of influence over the imaginations of the naturally ardent and excitable people who inhabited those favoured regions, and contributed to direct their attention to the study and improvement of those arts which imitate nature.

333. Ionia, the birth-place of Grecian literature and science, was also the scene of the earliest triumphs of Grecian art. While the civilisation of the parent country was retarded by an endless series of revolutions and internal feuds, its colonies on the fertile coasts of Asia Minor were rapidly advancing in wealth and prosperity, and finding leisure to cultivate the arts and sciences. Thus, we find that so far back as the eighth century B. C., when European

Greece was still immersed in barbarism, the cities of Ionia had already become the seats of refinement and taste. It was there that the Ionic order of architecture was invented; there painting and sculpture, of a refined character, may be said to have first been practised. But, along with its poetry and philosophy, the arts of Ionia gradually found their way into elder Greece, as well as to the flourishing colonies established in Italy and Sicily. At the time of the Persian invasion, Greece is said to have possessed a hundred ivory statues of the gods, all of which were of colossal size, and many were covered over with gold. It also boasted of many magnificent temples and other public buildings, constructed of the finest marble.

334. It was not till after the expulsion of the Persians, that Greece began to lead, instead of following, its colonies in the cultivation of the arts. Athens, which the barbarian hordes of Xerxes had left a heap of smouldering ruins, was by the able and liberal policy of Themistocles, Cimou, and Pericles, rendered, in the incredibly short space of forty years, the most magnificent city in the world, and enriched with the most splendid specimens of ornamental art that have ever been produced in any age or country. The Parthenon, which was constructed at this period, still remains entire, after the lapse of about two thousand three hundred years, and bears ample testimony to the truth of the accounts which have been transmitted of the elegance and grandeur of Grecian architecture. This noble temple was dedicated to Minerva, the tutelary goddess of Athens, and was built of beautiful white marble. It is of the Doric order, and measures two hundred and seventeen feet in length. The area of the Acropolis, or citadel of Athens, in which the Parthenon stands, was anciently adorned with many magnificent porticoes and other public buildings, and the whole of its extent, although above six miles in circumference, was so diversified by works of painting and statuary, that it is described as having exhibited one continued scene of elegance and beauty. Nor were such splendid proofs of the perfection of Grecian architecture to be met with in Athens alone, although it was there that they were crowded in exhaustless abundance. Elis, Delphi, Corinth, Eleusis,

Argos, and many other cities, possessed temples rivalling in extent and majestic beauty those of the imperial city of Minerva. The temple of Olympian Jupiter at Elis was two hundred and thirty feet long, and sixty-eight feet high. It was of the Doric order, and was surrounded by a splendid colonnade, adorned with the most elaborate sculpture. In the interior was a statue of Jupiter, no less than sixty feet in height. This colossal statue was the workmanship of the celebrated Phidias. It was formed of gold and ivory, and represented the king of the gods seated on a lofty throne of ivory and ebony, inlaid with precious stones, and ornamented with the most beautiful sculptures and paintings, exhibiting some of the most striking and poetical adventures of the gods. A crown of olive encircled the head of the image; the right hand held an emblem of victory, and the left a burnished sceptre. The flowing robes were embellished with flowers and figures of animals wrought in gold. Other temples, if not so richly adorned, were much more extensive than that of Elis: the temple of Ceres and Proserpine at Eleusis, which was built about the same time, was so large that it could contain thirty thousand individuals.

335. Under the rule of Pericles (from 458 to 429 B. C.), sculpture and architecture attained their perfection. It was then that Phidias executed those splendid works which excited the admiration of the world, and which succeeding artists have in vain endeavoured to rival. Besides the statue of Jupiter described above, this great sculptor formed many beautiful statues of gods and heroes to adorn the principal temples of Greece. But the most admired of all his performances was the colossal figure of Minerva, erected in the Parthenon, at Athens. This statue was twenty-six cubits (about thirty-nine feet) high, and was made of ivory and gold, the quantity of the latter which was employed in its composition being no less than forty talents (nearly nine thousand pounds sterling). Another of his statues of Minerva, composed of bronze, and erected in the same city, was still larger than this; and its spear and crest could be perceived from the promontory of Sunium, a distance of twenty-five miles. Although painting did not arrive so rapidly at maturity as sculpture, it made very considerable

advancement in the period now under review, and the works of Panæus, the brother of Phidias, Parrhasius, Polyanotus, Micon, and other artists who flourished about this time, were held in high estimation.

FOURTH PERIOD.

FROM THE CAPTURE OF ATHENS BY THE LACEDÆMONIANS,
404 B. C., TILL THE SUBJUGATION OF GREECE BY THE
ROMANS, 146 B. C.

336. After the surrender of Athens to Lysander, the democratical constitution was abolished, and the government was entrusted by the Spartans to thirty persons, whose oppressive, rapacious, and bloody administration, ere long procured for them the title of the "Thirty Tyrants." These unjust and cruel men unscrupulously put to death all whom they supposed friendly to free institutions, or who possessed wealth to confiscate. So numerous were the executions in the city, that a greater number of the Athenians perished during the eight months in which the Thirty Tyrants bore sway, than during the severest ten years of the Peloponnesian war. Multitudes of the Athenians fled from their blood-stained city, and sought refuge in Bœotia, and other neighbouring states. A small body of these refugees, having resolved to make an effort for the emancipation of their countrymen, placed themselves under the direction of Thrasybulus, an able Athenian general, then living in exile in Bœotia, and seized upon the fortress of Phyle, on the north-eastern frontier of Attica, which immediately became the rallying point for the friends of Athenian freedom. Thrasybulus soon found himself at the head of seven hundred men, with whom he surprised and discomfited a body of troops which the Thirty Tyrants had sent against him. This success encouraged numbers of the citizens to flock to his standard, and he speedily found himself strong enough to attempt the deliverance of Athens itself. The walls of Piræus having been demolished, conformably to the terms

of the late capitulation, he easily obtained possession of that suburban port, defeating the forces of the Tyrants, who endeavoured to arrest his progress. The unexpected success of Thrasybulus filled the Thirty and their unprincipled supporters with dismay, and not without reason ; for, shortly after, the citizens, emboldened by what had taken place, rose in open revolt, and, deposing the Tyrants, appointed a council of Ten persons in their stead, to administer the government provisionally, and to effect an accommodation with Thrasybulus and his followers in Piræus.

337. But the Council of Ten had no sooner been invested with authority, than its members began to exhibit a spirit as adverse to popular rights as that which had animated the deposed Thirty ; and instead of endeavouring to bring about a general reconciliation of parties, they sent ambassadors to Sparta to solicit aid in putting down the insurrection of Thrasybulus. Messengers arrived there about the same time, bearing a similar request from the Thirty Tyrants, who, after their deposition, had retired to Eleusis. The Lacedæmonians readily complied with the requests made to them, and sent Lysander with a considerable force to compel the Athenians to submit to the same oligarchical government which he himself had formerly established among them. This skilful commander immediately proceeded to blockade Piræus by sea and land, and must soon have obliged Thrasybulus to capitulate, had not a party hostile to Lysander obtained, at this critical juncture, the ascendancy in the councils of Lacedæmon. Anxious to prevent him from acquiring a second time the glory of conquering the Athenians, this faction got Pausanias appointed to the chief command of the army in Attica, whither he immediately proceeded at the head of a large army. On his arrival before Piræus, he soon showed an indisposition to continue a war undertaken for the purpose of replacing the partisans of Lysander in an authority which they had so grossly abused, and, with his sanction and concurrence, a treaty was concluded between the Athenians in the city and those holding Piræus. The chief conditions of this pacification were, the pardon of past offences, and the re-establishment of the democratical institutions of Athens.

From the general amnesty, the Thirty Tyrants, the members of the Council of Ten, and a few other individuals who had rendered themselves notorious for their abandoned profligacy and atrocious cruelty during the late reign of terror, were excluded ; but, with a clemency which *they* had never shown to others, they were permitted to reside in safety at Eleusis. Ungrateful for the mercy shown to them, these bad men soon began to form new schemes for the subversion of the popular government ; and at last the Athenians, hearing that they were raising a body of mercenary troops to be employed against the public liberties, marched to Eleusis, and put the Tyrants and their principal supporters to death.

338. The immediate result of the Peloponnesian war was the transfer to Sparta of that political ascendancy which had previously been possessed by Athens, and for some time the Lacedæmonians exercised an almost unlimited authority over the rest of Greece. In the latter part of their contest with Athens, they had been in close alliance with Persia, and the pecuniary aids which they had received from that power had contributed not a little to the triumph of their arms, by enabling them to pay and provision the large sea and land force which they were obliged to maintain. But the countenance and support which they gave to Cyrus, a prince of the blood-royal of Persia, who, in the year 401 B. C., unsuccessfully attempted to wrest the sceptre from his elder brother, Artaxerxes Mnemon, led to a renewal of the ancient hostility between the Greeks and Persians. Cyrus had been appointed satrap of a large and important province in Asia Minor, comprehending Lydia, Phrygia, and Cappadocia. Having repaired to Lusa to see his father, Darius Nothus, in his last illness, he was, after that king's death, thrown into prison by his brother Artaxerxes Mnemon on an accusation of treason, but was soon after liberated by the influence of Parysatis, the queen-mother, and allowed to return to his government in Asia Minor. Cyrus possessed many excellent qualities, both of head and heart, but his character appears to have had one serious defect : he could not forgive an injury. He burned to be avenged on Artaxerxes for the harshness and injustice with which he had been treated, and he immediately began to make secret

preparations to rebel against his brother's authority, with the intention of supplanting him on the throne.

339. In compliance with the request of Cyrus that they would assist him in his present undertaking, in requital of the aid he had given them in their war with Athens, the Lacedæmonians sent him a body of eight hundred heavy-armed men, and ordered their admiral on the Ionian station to co-operate with the fleet of Cyrus, and act in obedience to his directions. They, at the same time, granted that prince permission to raise recruits in all parts of Greece, so that it was not long till he had collected a force of about thirteen thousand Grecian mercenaries, above ten thousand of whom were heavy-armed, and the remainder targeteers. At Sardis, the capital of Lydia, the Greeks joined the main body of Cyrus's troops, consisting of a hundred thousand Asiatics; and soon after, the whole army, led by the prince in person, commenced its march towards Upper Asia. Xenophon, who has already been mentioned as one of the disciples of the philosopher Socrates, accompanied this expedition in the character of a volunteer, and afterwards wrote an account of it, which is still extant, and is universally admitted to be one of the most masterly and beautiful pieces of narration ever composed.

340. After advancing for above one thousand five hundred miles without meeting with any serious opposition, the army of Cyrus encountered that of his brother Artaxerxes on the plain of Cunaxa, about a day's journey from Babylon. At first the approach of the king's troops was only intimated by the rising of a vast cloud of dust, but as they drew nearer, the flashing arms and the extended ranks began to be indistinctly perceived, and at length the magnificent array of the royal host was fully revealed. In the van were a hundred and fifty chariots armed with scythes projecting in various directions, and behind these could be distinguished the white corslets of the cavalry, the wicker bucklers of the chosen Persian infantry, the tall wooden shields of the Egyptians, and the numerous columns of light-armed troops collected from every nation acknowledging the authority of the Persian monarch. An engagement immediately took place. The Greeks, who were posted on the right of Cyrus's army,

defeated that portion of Artaxerxes's forces to which they were opposed ; but the advantages of this triumph were lost, in consequence of the death of Cyrus himself, who was killed while endeavouring, with imprudent and unnatural eagerness, to take away his brother's life. Perceiving Artaxerxes, surrounded by his guards, he darted forward, exclaiming, " I see the man," and hewing down all who opposed his advance, he darted his javelin at the king, and wounded him in the breast, but at the same instant received a severe wound in the face, and was speedily overpowered and killed. His head was then cut off and exposed to the view of both armies—an exhibition which so much disheartened his troops, that they immediately gave up the conflict, and withdrew from the field.

341. It was not till the following day that the Greeks, who, after defeating the left wing of Artaxerxes's army, had pursued the fugitives to a distance of some miles, heard of the death of Cyrus. Flushed with recent success, they were unwilling, even after they were made aware that they had lost their leader, to abandon an enterprise of which they had formed such magnificent expectations ; and they endeavoured to induce Ariæus, on whom the command of Cyrus's Asiatic troops had now devolved, to continue the war against Artaxerxes, by promising him an easy victory, and the throne of Persia as its reward. But Ariæus was well aware that all probability of bringing the enterprise to a successful termination had been lost along with the life of Cyrus, and he, therefore, declined their flattering offers, inviting them at the same time to accompany him in the retreat which he intended immediately to commence towards Ionia. The Greeks reluctantly consented, and the retreat was begun accordingly, the route chosen being one stretching almost directly northward, along the banks of the river Tigris. By the command of Artaxerxes, Tissaphernes, one of his satraps, soon after solicited a conference with the Grecian leaders, and undertook to give them a safe conduct to the coast, and to furnish them with provisions during the journey, provided they would abstain from any further acts of hostility, and return home as speedily as possible. He at the same time entered into a secret negotiation with

Ariæus, and, by threats and promises, induced him to renew his allegiance to Artaxerxes, and to assist in the king's schemes for harassing, and, if possible, destroying the Greeks. At length, when the retreating army had reached the banks of the river Zabatus, a tributary of the Tigris, the treacherous Tissaphernes carried into execution the nefarious design he had for some time meditated. Having enticed into his tent Clearchus, the Grecian commander-in-chief, together with four other generals, and a number of inferior officers, under the pretext of holding a conference, he caused them to be apprehended, and their attendants who remained outside the tent to be massacred. He then sent Ariæus to announce to the Greeks that Clearchus had been put to death for having violated the treaty with the Persian monarch, but that the other commanders were safe. The fate of these unfortunate officers long remained a mystery, but it was at last ascertained that they were sent by Tissaphernes to Artaxerxes, by whose orders the whole of them were executed.

342. The Greeks were thrown into the utmost consternation at being thus deprived of their leaders in the midst of a hostile country, and at so great a distance from their native land; but the difficulties and dangers which appalled ordinary minds, only served to awaken the energies of Xenophon, who, although possessed of no other authority in the army than that which superior talents confer in times of emergency, now assumed the command, and, assembling the remaining officers, exhorted them to act with a vigour and decision worthy of the Grecian name, reminding them of the heroic deeds of some of their ancestors in circumstances no less discouraging. His eloquent address had a powerful effect on the minds of all who heard it; new officers were forthwith nominated in place of those who had become the victims of Tissaphernes, Xenophon being himself elected general of one of the divisions; and the troops, forming themselves into a hollow square, with the baggage in the middle, began the famous march, entitled in history the Retreat of the Ten Thousand. For some time the Persians hung upon the rear of the Greeks as they moved slowly toward the distant shores of the Euxine, and

harassed them with their skirmishing parties, but their fear of the Grecian prowess was too great to permit them to venture a general engagement, notwithstanding their overwhelming superiority of numbers.

343. At length, after suffering great hardships from want of provisions, from the attacks of the barbarian tribes through whose countries their line of march led them, and from the intense cold of an Armenian winter, the Greeks reached a hill named Mount Theches, from which the Euxine is visible, although at the distance of upwards of fifty miles. When the soldiers, weary with their long and dangerous journey, gained the summit of this mountain, and the cheering prospect opened on their view, they burst out into a simultaneous and enthusiastic exclamation of "the sea! the sea!" and embraced each other, while tears of joy flowed from their eyes at the thought of their approach to their homes and their friends. A few days more brought them to the city of Trapezus, now called Trebizond, a Grecian colony on the shore of the Euxine, having traversed above one thousand miles of a hostile and naturally difficult country with surprisingly little loss. At Cerasus, another Grecian city at which they soon after arrived, a muster of the forces took place, when it was found that of the original ten thousand heavy-armed men, eight thousand six hundred still survived. From this place they proceeded, partly by land and partly by water, to the city of Byzantium. It might have been supposed that they would now have taken the shortest way to their respective states, but, instead of doing so, such was their partiality for a warlike and adventurous life, that they first engaged in the service of Leuthes, a prince of Thraee, and afterwards joined the Lacedæmonian army in Ionia.

344. Although Artaxerxes had thus been successful in quelling the insurrection of Cyrus, he did not easily forget or forgive the assistance which the Greeks had afforded to his brother. After harassing as much as possible the retreat of the auxiliaries under Xenophon, the Persian general, Tissaphernes, by command of his sovereign, led his forces against the Grecian settlements in Lesser Asia, with the view of taking revenge upon them for the hostile conduct of the

parent states. Sparta was naturally the principal object of the jealousy and resentment of Artaxerxes; for, besides having been the chief abettor of the designs of Cyrus, that republic, by her recent triumphs over Athens and her other rivals, had accumulated into her own hands nearly the whole power of Greece, both at home and abroad. This elevation, while it rendered Sparta a prominent mark for the enemy, fortunately for herself brought with it also the means of resisting aggression, and the Spartans were not slow in putting these in force. On receiving information of the predicament in which their Asiatic allies and dependencies were placed, they immediately sent a force to Ionia under Thimbron, who was joined by Xenophon, with a strong body still remaining of the Ten Thousand. Though successful in regaining possession of Pergamus and several other cities, Thimbron was speedily recalled, Dercyllidas being appointed to the command of the army in his stead. The new general conducted the war for some time with ability, but he, in his turn, had to resign his office, though without disgrace, to a third commander, who was no less a person than the joint occupant of the Spartan throne, and who ultimately became one of the greatest captains of his time. The successor of Dercyllidas was Agesilaus, who, on the death of his elder brother Agis, was elevated to the sovereignty on account of his great qualities, to the exclusion of the late king's son. Though diminutive in person, and affected with lameness, Agesilaus was indeed admirably fitted to guide the helm of power in these stirring and troublous times. Great vivacity of temper and energy of spirit, powerful talents and invincible resolution, were united, in him, with a submissive gentleness and docility, a power of bearing reprimand and of listening to advice, which charmed his friends and followers, as much as his bold vehemence awed his enemies, in the council or in the field.

345. Such was the character, even in youth, of the prince who now (396 B. C.) assumed in person the management of the war with Persia. Agesilaus, on his arrival, fixed his head-quarters at Ephesus, and in this city he wintered with his forces, during the several campaigns which fol-

lowed. The first of these took place in Phrygia, and in every encounter the Persians were defeated, while the conquerors loaded themselves with spoils of the richest kind. The Spartan leader, meanwhile, had not only to contend with his foes in the open field, but he had likewise to guard against the diplomatic wiles of Tissaphernes, who, conscious probably of his inability to cope with Agesilaus in war, endeavoured to lull his vigilance to sleep, by feigned proposals of peace. Agesilaus was not to be so deceived. He proceeded in his operations with equal boldness and caution, and signalised his second campaign by an important victory over his adversaries on the banks of the Pactolus. This defeat ultimately cost Tissaphernes his life, his irritated and ungrateful sovereign having caused him to be put to death shortly after the engagement. The satrap Pharnabazus succeeded him in his command, but was equally unable to oppose the conquering Spartan. The career of Agesilaus in Asia, however, was at length brought to a close, by causes over which he had no control.

346. Aware of the power of gold over the proceedings of the Grecian states, the Persians, during the destructive campaigns of Agesilaus, were unremitting in their endeavours, by bribes and address, to excite discontents against Sparta, and to subvert her interests, among the other republics of Greece. Venal hirelings were readily found, to undertake the task of spreading dissension throughout the confederacy. Thebes, Corinth, and Argos, were the cities where the spirit of hostility to Sparta first openly showed itself. An offensive league against that republic was entered into, to which Athens was ere long, without difficulty, persuaded to become a party. The Lacedæmonians on their side prepared vigorously for this new civil war. They assembled a considerable army, the chief command of which was entrusted to Lysander, the former conqueror of Athens. This able and tried general marched into the Theban territories, in order to close the contest by a decisive stroke, but he was surprised under the walls of Haliartus by the Thebans, his army routed, and himself slain on the spot. This victory confirmed the courage of the four allied cities, and induced many of the minor states

to give in their adhesion to the league against Sparta. So alarming did the state of affairs now appear to the latter republic, that, shortly after the discomfiture at Haliartus, messengers were sent to Agesilaus, desiring his immediate return for the defence of his country. Though in the midst of such successes as led him to meditate the subversion of the very throne of Persia, the Spartan prince immediately obeyed the order (394 B. C.), declaring, that "a general only deserved the name, when he was guided by the laws of his country, and obeyed its magistrates." In one month, by the same route which had detained the effeminate Xerxes a whole year, Agesilaus made his way across the Thracian Chersonese and the plains of Thessaly, until he reached the Bœotian territories. The approach of so formidable a warrior did not daunt the Thebans and their allies. They advanced to meet him; and on the plain of Coronæa, a city thirty miles distant from Thebes, a fierce engagement took place, which greatly broke the strength of both parties, without leading to any decisive consequences in favour of either. Agesilaus, however, was left master of the field, and his countrymen, of course, claimed the victory.

347. Almost at the same moment while these things were passing on land, affairs of the utmost importance were transacted at sea. To understand these matters, it is necessary to revert to the personal history of Conon, the Athenian, who, after his naval defeat at Ægospotomos, at the conclusion of the Peloponnesian war, retired to the isle of Cyprus, where he spent some years in a sort of honourable exile, under the protection of its friendly and virtuous king, Evagoras. Though Conon lived here peacefully and happily, his patriotic soul mourned incessantly over the fall of Athens. Evagoras, however, was not powerful enough to supply the necessary means for the restoration of that republic to its former grandeur, favourable as the opportunity seemed to be, while Sparta was occupied with her Asiatic wars. In these circumstances, Conon resolved to apply for aid to Artaxerxes. Being supplied with recommendations to the Persian monarch by Evagoras, who was the Great King's tributary, the ardent Athenian passed over

to Asia, and held a personal conference with Artaxerxes, from whom he easily procured as much money as enabled him to equip a strong fleet, manned chiefly by the Greeks of Rhodes and Cyprus. Over this armament, by agreement, Conon and the warlike satrap Pharnabasis were placed in joint command. Eager to retrieve the honour lost at *Ægospotomos*, Conon scoured the seas in quest of the fleet by which the Spartans maintained their rule over the Asiatic coasts. The Lacedæmonian squadron was met by him near the shore of *Cnidus*, and sustained (394 B. C.) a complete defeat. More than fifty gallies fell into the hands of Conon and Pharnabasis.

348. Conon did not rest contented with the mere honour of having gained a victory, but turned his success, and the power which it placed in his hands, to the most beneficial account, both as regarded the interests of Athens, and, seemingly at least, of Persia. That the good of his native country was his sole object, became afterwards apparent. Profiting by the great naval force at his command, he found little difficulty in detaching from the Spartan dominion the whole western coast of Lesser Asia. Elevated in the estimation of the Persians by this service, he readily persuaded that power, staggering yet from the heavy blows of *Agessilaus*, that the best way of suppressing Sparta was to raise Athens to its former ascendancy. In pursuance of this advice, Artaxerxes disbursed a large sum of money from his treasury to rebuild the walls and fortifications of Athens, and, with a joyful heart, Conon set sail with his squadron for the accomplishment of this great work. By the enthusiastic labours of the citizens, and the co-operation of the crews of the fleet, the capital was restored to something like its former strength and splendour in a very short space of time. When the Spartans, who had been engaged in the interval in several indecisive skirmishes with their allied opponents, heard of the rebuilding of Athens, then indeed were they affected with the deepest uneasiness and alarm. In the anxious councils held on the occasion, no way occurred to them of putting a stop to proceedings so detrimental to their interests, but by detaching Persia from its connection with the inimical states. They felt that to turn

the friendship of Artaxerxes towards themselves, could only be done by their abandoning for a time, if not for ever, all prospect of regaining their Asiatic possessions; yet this sacrifice seemed to them a less evil than the restoration of the Athenian power. Accordingly, they sent successive embassies to the court of Persia, begging for peace on the most humble terms. The only condition, in truth, which was made on their part, was the withdrawal of the Persian monarch's countenance from Athens. Though Antalcidas, the chief emissary employed by the Spartans, was a person of remarkable address and subtlety, it may be doubted whether Artaxerxes would have acceded to their requests, had not Conon injudiciously and prematurely betrayed his true object in his dealings with Persia. After rebuilding his native city, the Athenian admiral, having still a naval force at his command, passed over to the Asiatic coast, and endeavoured, by representing the power and influence of Athens as fully re-established, to induce the Greeks of Ionia and the Isles to acknowledge once more her supremacy. This was not done with so much secrecy as to escape the ears of Antalcidas, who made such ample and dexterous use of the circumstance at the court of Persia, that, on Conon's arrival there as the Athenian envoy, he was put to death, and the petition of the Spartans acceded to by Artaxerxes. The peace thus concluded (387 B. C.), after several years spent in negotiation, is generally called in history the Peace of Antalcidas.

349. This humiliating peace forms an epoch in the decline of the Grecian states. What greatly tended, about this time, to reduce their importance, and narrow the sphere of their politics, was the independence now attained by the colonies of Sicily and Cyrenaica. The latter state, for a long course of years, waged obscure wars, alternately with the Libyans and the Carthaginians, until the death of Alexander the Great (323 B. C.), when their territory was annexed to the kingdom of Egypt. The independent history of Sicily was much more brilliant, and lasted for a longer time. When the internal dissensions of the parent republics of Greece rendered them unable to extend a protecting hand to their colonies, the Carthaginians profited by the oppor-

tunity to attack Sicily, the rich cities of which they, on several occasions, pillaged and depopulated. A remarkable man, Dionysius the elder, at length arose, and freed the country (405 B. C.) from foreign domination. Usurping the government himself, he subjected the Sicilians to a rule so capricious and severe, as acquired for him the ambiguous appellation of the Tyrant. At the same time, he was possessed of many and various qualities of a commendable kind, a genius for literature being the most prominent. He was a competitor for the poetical crown at the Olympic games, and though he was unsuccessful, it is certain that his verses were highly esteemed at Athens, a city renowned for the impartiality of its literary decisions. After a long reign, he was succeeded by his son Dionysius the younger, a man of less ability than the father, but a greater despot. In spite of the counsels of the mild Dion, Plato's disciple, this prince ran into such excesses of misrule, as caused him to be exiled to Corinth, where he was obliged to become a schoolmaster for his bread. A succession of petty princes and tyrants afterwards sprang up in Sicily, until finally the island was conquered and made a Roman province (212 B. C.) by Marcellus. Before this was accomplished, a series of extraordinary efforts for the protection of the chief city had been made by the celebrated philosopher Archimedes, who is said to have used burning glasses and levers of great power to destroy the Roman ships, although probably some romance mingles with the accounts of his transactions. In the sack of the city, this eminent person was killed by a Roman soldier.

350. The removal of Sicily from within the sphere of Grecian influence, was of much less importance to the parent states, than the similar loss which signalled the peace of Antalcidas. By this treaty, which every one of the states found itself necessitated to accede to, all the Greek settlements and cities of Lesser Asia were dissevered for ever from their connection with the mother country, which had long owed to them much of its power and influence. In proposing this vast and ruinous concession, as well as in framing the other conditions of the treaty, it

soon became apparent that Sparta had acted solely with a view to her own interests, and, to serve these, had wilfully and permanently sacrificed the general good of Greece. With regard to the Asiatic cities, she had given them up, because experience had shown her, that, in contending for their possession, Athens had, and would always have, the advantage, from its maritime situation. By another condition of the Antalcidan treaty, it was provided, that all the minor communities of Greece should be free and independent, in place of being respectively attached, as formerly, to the skirts of some larger state. By introducing this proviso into the treaty, Sparta artfully placed herself in the light of a general liberator, and won the confidence of the parties thus seemingly benefited through her interference. The consequences of this stroke of policy appeared shortly after the treaty came into operation. The Spartan senate became the common referee on all occasions of petty discordance among the minor states, and, of course, decided every difference in the manner most favourable to their own ambitious projects. These projects comprehended nothing less than the virtual subjugation of all Greece. On seeing themselves deprived of every opportunity of conquest abroad, the restless and warlike Lacedæmonians had turned their thoughts, not to peace or rest, but to the regaining and perfecting their ascendancy at home; and it was in this spirit that their wily emissary Antalcidas had drawn up the conditions of the peace.

351. Mantinæa, a flourishing city and republic of the district of Arcadia, was the first victim selected by the Spartans in pursuit of their schemes of acquisition. Upon some slight pretence they led an army (386 B. C.) against Mantinæa, which, after an obstinate and protracted defence, was forced to capitulate, and to acknowledge the supremacy of the conquerors. The same fate befell the little republic of Phlius, which, without bloodshed, was forced by the mere dread of her arms to become a submissive dependent of Sparta. But another design, in which this ambitious power engaged about the same period, proved much less easy of execution, and far more important in its consequences.

Olynthus, the capital city of Chalcidice, a district situated in the centre of the Macedonian and Thracian coasts, had sprung up into wealth and power at a time when Athens and Sparta were too busy with other matters to regard it either with eyes of jealousy or cupidity, and had become the centre of a strong and flourishing coalition in that quarter of Greece. Malecontents, however, were never wanting in a country which possessed so much general freedom without general enlightenment. Although, in organising the strong confederacy of which it was the head, Olynthus treated the minor states around it with a liberality very unusual in such cases, two cities of the union, Acanthus and Apollonia, thought proper to take offence at some part of the Olynthian policy, and sent an embassy to Sparta, requesting protection from what they termed the "dangerous ambition" of the Chalcidian capital. Nothing could be more consonant to the wishes of the party addressed than this request, as Olynthus had recently given deep offence by entering into, or at least seeking for, an alliance with Athens and Thebes, the two great objects, at this time, of Lacedæmonian jealousy. Ten thousand men were voted (382 B. C.) by the senate of Sparta for the assistance of Acanthus and Apollonia, or, in other words, for the subjugation of Olynthus. Two brothers, Eudamidas and Phœbidas, were ordered upon this service, the former to take the field immediately with what forces were in readiness, and Phœbidas to follow with the remainder of the troops when collected. Eudamidas marched accordingly with a band of two thousand men to the Chalcidian district, and, in the first campaign, gained some considerable successes over the people of Olynthus; but, having afterwards approached that city too incautiously, he was intercepted, slain, and his army irrecoverably dispersed. Agesilaus, who still occupied the throne of Sparta (jointly, according to custom, with another prince, Agesipolis), next sent his brother Teleutias to take the management of this war at the head of ten thousand men. Teleutias had the fortune to defeat the Olynthians in several encounters; but, having advanced, like his predecessor, to the walls of the city, he and his army met with a similar fate, the courage of the citizens seeming to be thoroughly roused when danger

threatened their household gods. King Agesipolis made the following campaign in person, with powerful reinforcements; but, after having ravaged the territory of the enemy, he was seized with the fever called the calenture, and died. Polybiades was appointed to the command of the army in his place, and this able general was successful in forcing (399 B. C.) the Olynthians, now shut up in their capital, and worn out by four years of warfare, famine, and distress, to capitulate. Absolute submission to Sparta for the time to come, in peace or in war, constituted the tenor of the capitulation. It may be observed, that, on this occasion, the Lacedæmonians introduced the barbarians (as they were termed) of Macedon into the field of Grecian politics, taking assistance from their king Amyntas, and rewarding him at the end of the war with a portion of the territory wrested from Olynthus. This proceeding was as dangerous as it is said to be to permit the young tiger to taste blood.

352. It has been mentioned, that, at the outset of the Olynthian war, Phœbidas was to follow his brother Eudamidas with the remainder of the men destined at first for that service. Phœbidas, in reality, took the road for the scene of the contest with eight thousand men, but was led incidentally to employ them in a very different manner from that originally intended, and from this circumstance arose a new struggle, which shook Greece to its very centre. On his journey northward, Phœbidas encamped with his strong force in the neighbourhood of Thebes, the Bœotian capital. Not having been exposed to the long and severe drainage which had exhausted the population and resources of Sparta and Athens, the city of Thebes had gradually risen in wealth and importance, until it had become inferior to none of the Grecian states in means, spirit, and influence. But, though fearless of injury from without, it was torn to pieces internally by the demon of faction and discord. The democratic party, at the head of which was the archon Ismenias, struggled for ascendancy with the favourers of aristocracy, the leader of whom was another archon, Leontiades. The former of these parties had for some time been uppermost in the state, and their opponents looked habitually to Spartan

assistance as the only means of regaining their lost ascendancy. When Phœbidas with his troops, therefore, appeared accidentally in the vicinity of the city, the opportunity of crushing their adversaries struck the aristocratical party as too favourable to be lost. Leontiades presented himself to the Spartan leader, and offered to put him in possession of the Theban citadel—an offer which was unhesitatingly if not eagerly accepted. The time was the most promising that could have been selected for such an enterprise. It was the season of one of the festivals of Ceres, when the Theban matrons performed their devotional ceremonies in the citadel, or the Cadmæa, as it was termed in honour of the founder of the city, Cadmus. No males were present at these rites, so that the citadel held women alone. As might be expected, where every thing so favoured the undertaking, Phœbidas, on receiving the gate-keys from Leontiades, hurried from his encampment to the citadel, and took possession of it without opposition. The surprise and consternation of the Thebans were extreme; and though Leontiades assured them of the peaceful intentions of the Spartans, four hundred of the leading citizens fled to Athens, on seeing Ismenias dragged into the citadel by the stranger troops. Having accomplished his base purpose, Leontiades posted to Sparta, where the senate were without difficulty persuaded of the propriety of having a Lacedæmonian garrison in Thebes. Indeed, though the Spartans affected at first to blame the act as rash, it has been doubted whether the whole was not a preconcerted scheme of Agesilaus, a politician as artful as he was an able warrior. However this may be, the Spartans certainly neither reprehended nor recalled Phœbidas, while at the same time they sent for, tried, and executed Ismenias.

353. This important event took place at the commencement of the Olynthian war; and at the termination of that contest, a Spartan garrison still occupied the citadel of Thebes. The confiscations, banishments, and executions, that signalled the intervening period, were almost unexampled, even in Grecian annals. The aristocratic party, backed by the soldiers of the Cadmæa, revelled in the blood of their adversaries. Deliverers at length arose, to rescue

Thebes from the oppression under which she groaned. Of the Theban fugitives residing at Athens, one of the most distinguished was Pelopidas, a youth of noble birth, high endowments, and ardent patriotism. Burning with the desire to relieve the distresses of his country, Pelopidas, in concert with a few friends, projected a scheme for the overthrow of her oppressors. Phyllidas, one of the conspirators, and a resident citizen of Thebes, invited to a sumptuous banquet, on a certain night, the magistrates, or rather tyrants of the city, into whose favour he had purposely ingratiated himself. Pelopidas and other six noble youths had previously come by stealth from Athens, and were on that night secretly admitted within their native walls. Carefully as the plot had been concealed, Archias, one of the tyrant rulers, received at the table of Phyllidas a letter containing a warning of what was to happen. But the careless voluptuary, intent on indulgence in wine and other excesses, threw the missive aside, exclaiming with a smile, "Business to-morrow!" A scene of bloodshed and death speedily ensued. Shrouded in the garb of females, Pelopidas and his companions entered, and struck their daggers into the hearts of the oppressors. The death of the traitor Leontiades followed that of the guests of Phyllidas; the captive friends of liberty were freed from their chains; and then, to their profound joy, the wondering citizens of Thebes heard, in the dead of night, the voices of heralds summoning them to the support of freedom, and proclaiming, "The Tyrants are no more!" Crowds of the Theban youth flocked on the morrow to the standard of the emancipators; democracy was again formally established in the republic; and, in a few days, the Spartan garrison, seeing its adversaries reinforced by a strong body of Athenian auxiliaries and returned exiles, capitulated, and evacuated the Cadmæa. Thus successfully terminated (378 B. C.) a revolution, in which (a thing that seldom happens on such occasions) few except the guilty suffered, and which, for justness of cause, and energetic vigour of execution, is scarcely paralleled by any similar event in the annals of the world.

354. The Lacedæmonians, though they had no right to complain of this reverse, saw that it might furnish a dan-

gerous example to other subject states, and accordingly they resolved to go to war, for the recovery of Thebes. Thus arose a new civil contest, which raged for seven years with wild violence, and which contributed, in more respects than one, to the final downfall of the ancient commonwealths of Greece. On the side of the Spartans, Cleombrotus conducted the first campaign, after which the command was entrusted to a general named Sphodrias. On the part of Thebes, two men speedily distinguished themselves above all others. One of these was Pelopidas, who has already been noticed as an important agent in the revolution, and a man of high character and abilities. Still more eminent was his friend and associate Epaminondas, a youth imbued with all virtues, both of nature and education. Though affecting no undue contempt for riches or fame, this illustrious Theban coveted neither of them, and followed a public life only because his country required his services. In command, he so conducted himself as to do more honour to the dignities with which he was invested, than they did to him; and when circumstances no longer required his exertions, he retired to his privacy to indulge in those philosophic studies, which had given to his young mind its calm strength and magnanimity. Though excelling all his competers in eloquence, it was said of him, that there was no man who knew more and spoke less. One of the most accomplished soldiers of his time, Epaminondas was also one of the wisest of statesmen and best of citizens. Such was the general appointed to command the Theban army in concert with Pelopidas, with whom he had the most perfect and disinterested friendship—a friendship rare under such circumstances, and highly honourable to both parties.

355. Sphodrias, the general to whom the Lacedæmonians ultimately entrusted the Theban war, was ensnared by his adversaries into an act of folly which greatly injured his own cause. Athens, though favourable at first to Thebes, afterwards took alarm for some not very well defined reason, and showed an inclination to aid the designs of Sparta. Uneasy at the defection of such an ally, the Thebans, by bribery or the address of their emissaries, prevailed upon the weak-

mindful Sphodrias to make a hostile demonstration with his forces against Athens. Having been speciously led to believe that this would be agreeable to his country, the Spartan leader marched into the Athenian territory, and ravaged it, though he did not approach the city. This mad and unprovoked aggression irritated the Athenians beyond measure, and effectually detached them for the time from the Spartan cause. Though his countrymen at home disavowed all participation in the attempt of Sphodrias, that general was not punished, being saved, it is related, chiefly through the influence of Agesilaus and his son Archidamus; and hence some historians have been inclined to believe that, had Sphodrias advanced boldly and seized the Piræus, the Spartans would have found no more fault with it than they did with the similar accident which befell the Cadmæa.

356. Agesilaus, still the moving spring of all the councils of Lacedæmon, now saw it necessary to take some more energetic steps. At the head of an army of eighteen thousand foot and fifteen hundred horse, he took the field in person, and made two campaigns in Bœotia, ravaging the country, and harassing Thebes and her dependencies considerably, but was prevented, by the skill of the Theban generals and their able ally Chabrias the Athenian, from gaining any decisive successes. Phœbidas, the former captor of the Cadmæa, being left in command by the Spartan king on his return home, was defeated and slain by the enemy. From the repeated injuries inflicted on the territories from which her provisions were derived, Thebes began now to suffer severely from famine, and all her endeavours to procure supplies by sea from Eubœa were frustrated by the Lacedæmonian garrison permanently established there. In this emergency, the people of Eubœa rose, expelled the garrison, and Thebes obtained effectual relief. But a much more serious calamity (376 B. C.) soon after threatened the Bœotian capital. A fleet of sixty large vessels was fitted out by Sparta and her allies for the purpose of transporting troops into the neighbourhood of Thebes, and of cutting off all her maritime communications. At this juncture, Athens stepped in to save her ally. Chabrias, equally able by sea and land, was placed in command of a strong

Athenian fleet, and having met the Spartan armament near the isle of Naxos, inflicted on it a most signal defeat, which left the trade both of Thebes and Athens perfectly free. At the same time, Timotheus, the son of Conon, scoured the western seas with another Athenian squadron, and routed a Spartan fleet under Nicolochus, while Iphicrates, who succeeded him in command, continued the career of success, by vanquishing a third naval force which the Lacedæmonians had collected from Corinth, Syracuse, and other allied states and dependencies.

357. The Thebans (374 B. c.) were so elated with the prosperous aspect of their affairs at this crisis, as to reject a proposal from the Persian king, who, being desirous of assistance in quelling a rebellion in Egypt, interposed to promote a general pacification throughout Greece. They even so far forgot the dictates of humanity as to raze to the ground several hostile cities of Bœotia, and among others Plataea, a little republic long and closely connected with Athens, which now received into its own bosom the homeless citizens of its ancient ally, and expressed the utmost indignation at the conduct of their persecutors. This effect of their harsh behaviour probably brought the Thebans to reason, as they shortly afterwards agreed to a convention of the states of Greece, with the view of taking into consideration the propriety of a general peace. Sparta was the scene (372 B. c.) of this important congress. Antocles and Callistratus, the orators, were the emissaries from Athens; Agcsilaus himself conducted the negotiation on the part of the Lacedæmonians; and Epaminondas is said, by the majority of Grecian historians, to have appeared as plenipotentiary for Thebes. The proposed treaty went to establish peace over the whole country, and contained a clause acknowledging the independence of every state, large or small. Sparta and Athens were for the time wearied with warfare, and their representatives signed the treaty, and swore to its observance. But, unlike the Athenian envoys, Agcsilaus took the oath not for his countrymen alone, but for them and their allies conjunctly. On this rock did the whole negotiation split. The Theban ambassador boldly, and not unreasonably, declared, that he could

not and would not become a party to the treaty, unless he were permitted also to sign in the name of his country's allies as well as in her own. The refusal of Sparta to accede to this demand shows us that misfortune had not tamed her domineering pride. She claimed a right to an irresponsible authority over the states around her, but would permit a similar privilege to no other power. Epaminondas firmly asserted the title of his country to hold an equal position with any other of the states. The Spartans were obstinate, and the conference broke up, leaving Thebes in a situation of great difficulty and danger. The Spartans and their more immediate confederates were her opponents before ; but now she was in a measure at variance with all Greece.

358. Within a few months after the congress at Sparta, Cleombrotus, the colleague of Agesilaus, encamped (271 B. C.) at Leuctra, on the Bœotian frontier, with a confederate army of twenty-four thousand foot, and sixteen hundred horse. The Thebans could not muster very much above half that strength, but in discipline and valour they far excelled the motley array of Cleombrotus. One portion of the Theban forces merits particular notice. This was the Sacred Band, as it was named, a body originally consisting of three hundred chosen men, of tried fidelity, and bound together by the inviolable bonds of friendship. Pelopidas was the commander of this phalanx, which never fought but to conquer, until it fell, many years after this period, before the Macedonian arms. Inferior as his troops were in numerical strength, Epaminondas, confident in the spirit with which he had been mainly instrumental in inspiring them, approached the plain of Leuctra, and prepared unhesitatingly to repel the invaders of his country. When the armies met, the action was begun by the Theban cavalry, which attacked that of the enemy, and threw them back upon the main army, creating a confusion of which Epaminondas availed himself to perform an evolution decisive of the fate of the day. He formed a strong division into the shape of a wedge, which he carried impetuously, like the beak of a galley, through the lines of the enemy, spreading death and disorder every where. The Spartans never recovered themselves from the shock, and, in spite of a des-

perate resistance, were completely routed. Cleombrotus died on the field, and his scattered forces fled for refuge to their strong encampment, which Epaminondas prudently left unassailed. The Thebans erected a trophy on the plain in honour of the victory.

359. All Greece was struck with astonishment at the issue of this, the first pitched battle in which a Spartan army had been worsted by inferior numbers. The manner in which the intelligence was received, both at Sparta and Athens, is peculiarly worthy of notice. On the day which brought the messenger of bad news to the former of these cities, its inhabitants were engaged in celebrating festival games, and invoking the favour of the gods for the approaching harvest. Informed of the disastrous event, the Ephors, without interrupting the entertainments, communicated the names of the slain to their relatives, and at the same time commanded the women to abstain from lamentations. On the morrow, the friends of the fallen appeared in their best attire in the public places, and congratulated each other on the bravery of their kinsmen, while the friends of those who had survived the fight remained shut up at home, sorrowfully looking forward to the sentence of eternal ignominy, which the republic passed on every citizen who fled before an enemy. The doom of disgrace, however, was in this instance averted. Actuated either by a spirit of lenity, or by the consciousness that Sparta, in her exhausted state, could not afford to lose more of her children, Agesilaus moved in the senate that the rigour of the laws should on this occasion be mitigated. "Let us suppose," said he, "the sacred institutions of Lycurgus to have slept during one unfortunate day, but henceforth let them resume their wonted vigour!" The prudent counsels of the monarch were adopted. Meanwhile, at Athens, a very unexpected effect had been produced by the intelligence of the Spartan defeat at Leuctra. Anxious to propitiate the favour of the Athenians, the Thebans paid them the compliment of sending a courier-extraordinary to announce the event. But the mission was coldly received at Athens. Jealousy of the growing power of Thebes was doubtless the reason of this seeming defec-

tion of the Athenians from the cause they had so lately favoured. To the desire of treating Sparta in her adversity with forbearance and moderation, their conduct at this juncture cannot be ascribed; for, while they showed themselves unwilling to promote farther the prosperity of Thebes, they at the same time sought to extract every possible advantage to their own affairs from the depressed condition of Sparta.

360. Disappointed of countenance and assistance from Athens, the Thebans turned their eyes upon an ally of a very different order, but one still more powerful. Thessaly, at this period, was under the dominion of Jason of Pheræ, a man of extraordinary endowments, both of mind and body. To all the heroic personal qualities of the old Homeric kings from whom he claimed descent, Jason added the military skill and the political ability of his own mature epoch. Such a personage was well fitted to rise to power in a country like Thessaly, where the primitive habits of a pastoral life were but partially intermingled with more refined customs, derived from the neighbouring states of the ancient Grecian confederacy. From the situation of a citizen of Pheræ, a considerable town in the southern portion of Thessaly, Jason, by his talents and conduct, gained so much influence and popularity, that, under the denomination of captain-general, he enjoyed the full extent of royal power in his native country. But the mind of Jason was one capable of the loftiest designs. He saw with what ease his numerous and hardy mountaineers, whom he had trained to an almost unexampled pitch of discipline, could give him the ascendancy over the exhausted states of southern Greece: he even contemplated further conquests, such as those which Alexander afterwards realised. As a first step in his policy, he assiduously endeavoured to acquire a friendly influence over the Grecian republics. He visited the principal of them on several occasions, and by his specious address and semi-barbaric magnificence, won considerable favour among them. With Thebes he entered into a formal alliance, though historians relate that its most distinguished citizen, Epaminondas, spurned all his advances, and rejected his presents with disdain. Yet Epaminondas

was the poorest, perhaps, of all the soldiers and statesmen who ever rose to distinction in the states of Greece.

361. Holding such views, the prince of Thessaly, as may be anticipated, at once accepted the invitation of the Thebans to join their army, and to give them that support which Athens denied. While both the victors and the vanquished at Leuctra still lay encamped near the scene of the contest, Jason, at the head of two thousand light horse, joined the army of the Thebans, and was welcomed by them with delight. Sensible, however, that his ultimate designs relative to Greece would be more advanced by his appearance in the character of a mediator between the belligerent powers than as a coadjutor of either of them, Jason became the counsellor of peace, and, acting as negotiator himself, he speedily succeeded so far as to bring about (370 B. C.) a truce. On its conclusion, all parties immediately left the field, the Lacedæmonians returning home with a degree of haste which implied their want of confidence in this sudden pacification, as well as their dislike of the unexpected pacificator. Indeed, all the states of Greece appear at this moment to have felt no small degree of alarm respecting Jason, whose proceedings after his return to Thessaly were calculated to confirm their worst anticipations. He openly announced his intention of being present at the ensuing celebration of the Pythian games at Delphi, and of claiming the right of presiding there as an honour due to his descent, his piety, and his power. For the sacrifices of the oracle, he collected no less than eleven thousand cattle of various kinds—a sufficient indication of the number of followers with which he purposed to appear. But, in this hour so ominous of ill to Greece—when the ambitious views of the prince of Thessaly were seemingly approaching to maturity—death closed his career. After a review of his cavalry, as he sat to give audience to supplicants, Jason was assassinated (370 B. C.) by seven youths, who approached him under the plea of stating some point on which they were at issue. No reason for this act has ever been discovered. The feeling with which the intelligence of Jason's death was received in the Grecian cities, is plainly enough shown by the friendly, if not triumphant, welcome given by them to five of the

assassins who escaped. By this event, the fall of Greece, before the rising power of her northern neighbours, was postponed for a term of thirty-three years.

362. Blinded by their jealous animosities, Sparta and Thebes, with their allies, were not long in recommencing hostilities. The year following that in which Jason lost his life, was distinguished by several proceedings of importance on the part of the rival states. The country of Arcadia, at this time in alliance with Thebes, was invaded and ravaged by Agesilaus, in reprisal for which Epaminondas led a powerful army, composed of the youth of Bœotia, of Acarnania, Phocis, Locris, Eubœa, and other communities, into the territory of Lacedæmon herself, which had not felt the heavy hand of an enemy for several centuries. At the approach of the Thebans, Agesilaus, evacuating Arcadia, betook himself to the defence of his native city, and by the exercise of consummate skill, valour, and prudence, succeeded in preserving it from the inroad of an enemy far outnumbering his own forces. Great as the glory would have been of humbling the proud Spartans within their own walls, Epaminondas was too able a leader to expend the lives and energies of his soldiers upon an almost impracticable design, while a rich, because long unpillaged country, lay without defences before him. Upon Laconia, therefore, the Thebans wreaked the hostility, which the genius of Agesilaus warded off from its capital. Nor did the Spartan king confine his labours for the commonwealth to the defence of the city. Recollecting the disfavour with which Athens had viewed the Theban victory at Leuctra, he sent to that republic able and wily emissaries, who, aided by the ambassadors of Corinth and Phlius, were successful in inducing the Athenians to take up arms, not for the restoration of Spartan ascendancy, but for the establishment of that general peace, which had been agreed to at the Spartan congress by every state, with the exception of Thebes. From whatever causes the existing war proceeded, when viewed in this light, it in reality appeared to arise solely from the obstinacy of the Thebans; and under colour of this specious argument, Athens became a party on the side of Sparta. Iphicrates, at the head of twenty thousand

men, marched into Arcadia, with the view of diverting Epaminondas from his Laconian campaign. The generous and wise Theban had just perfected a work of humanity, as well as of policy, at the time when he heard of the movements of the Athenians under Iphicrates. Some centuries before, Sparta had razed to the ground the flourishing city of Messené, and had dispersed its wretched inhabitants over Greece. By the liberality of Athens, the Messenians had been assembled and settled in the island of Cephalonia, but they longed unceasingly to return to the place where their fathers slept. Epaminondas, taking pity on them, rebuilt their city and restored their territorial possessions, thus reviving a powerful rival to Sparta in the Peloponnesus. Scarcely had he done this, when the inimical demonstrations on the part of Athens were reported to him. He immediately evacuated Laconia, and Iphicrates, as if the object of his mission were thus accomplished, led the Athenian forces out of Arcadia. Watching each other's movements, both generals then took the direction of home, which they respectively reached without any hostile collision. This pacific termination of the campaign brought down an accusation of misconduct upon the Theban leaders; but Epaminondas defended himself with so much force and dignity before the assembly of the people, that the factious attempt of his enemies to injure him only redounded to his honour and popularity.

363. The revival of the Messenian commonwealth was the most important result of the past campaign, as it took permanently from Sparta nearly one-half of her long-held territory. Other advantages also had accrued to the Thebans, and they prepared to take the field, therefore, in the following spring (368 B. C.) with undiminished confidence, though the Lacedæmonians, in concert with the Athenians under Chabrias, had fortified the isthmus of Corinth, in order to close up the passage into the Peloponnesus. Epaminondas, however, forced one of the posts, and ravaged the Corinthian territories. But here the campaign terminated; instead of marching into the Peloponnesus, the Theban general drew back his forces and returned to Thebes. The cause of this retreat is not very clearly understood; and,

certainly, whether done in consequence of commands from Thebes or not, it injured for a time the popularity of Epaminondas. The condition of the northern provinces of Boeotia has been assigned by some historians as the reason, and with every appearance of probability, seeing that Pelopidas was sent immediately afterwards at the head of a strong force to restore quiet to that region, then disturbed by the tyrant Alexander, Jason's third successor on the throne of Thessaly. On the arrival of the Thebans in Thessaly, the fear-stricken despot implored their clemency, and submissively bound himself to the fulfilment of every stipulation dictated to him, whether it related to his own possessions or theirs. Yet, when Pelopidas shortly afterwards was a second time called to the north, as mediator in the affairs of Macedon, and had placed the legitimate heir to that kingdom on his throne, the ungrateful tyrant of Thessaly seized him by surprise as he wended his way home with a small train, and threw him into a dungeon. He was ultimately liberated by Epaminondas, who joined an expedition destined for the rescue of Pelopidas as a common soldier, but, long ere the enterprise was concluded, was called by acclamation of the troops to the high post which was his due.

364. While the attention of the Thebans was thus occupied with their northern frontier, the Spartans were on their part not inactive. Archidamus, son of Agesilaus, was successful in expelling the Theban garrisons which had been introduced into various cities of Laconia. He subsequently invaded Arcadia, and gained (367 B. C.) a signal victory over the inhabitants of that region, though commanded by their bravest warrior, Lycomedes. In this engagement the Arcadians lost great numbers of men, while not one Lacedæmonian fell. When the intelligence of this victory reached Sparta, the aged Agesilaus, and all the assembled inhabitants, wept for joy, though, as no single mother had to lament a fallen son, this engagement was entitled in the Spartan annals, "The tearless battle." By fortifying their frontier according to a plan suggested by Epaminondas, the Arcadians put a stop for a time to the incursions of their foes.

365. The Persian court, at this period, became once

more the theatre of Grecian negotiations, or rather intrigues, every one of the belligerent states being desirous of the pecuniary support, at least, of Artaxerxes. Pelopidas was the ambassador sent to Susa on the part of Thebes, and faithfully and skilfully did he fulfil the objects of his mission. Charmed by his noble appearance and his commanding eloquence, the Asiatic prince distinguished Pelopidas above all the rival envoys from the other states, and ratified a treaty with him of a most advantageous character for Thebes. By the terms of this treaty, which had in view the general pacification of Greece, the Athenians were required to lay up their fleet, and the Spartans to acknowledge the independence of Messenia, under pain, in case of refusal, of drawing down upon them the conjunct vengeance of Persia and Thebes. Such propositions demanded the full consideration of the parties implicated; and, accordingly, as soon as Pelopidas had returned home, and communicated to his countrymen the favourable issue of his negotiations, it was resolved that messengers should be dispatched to all the states of Greece, inviting them to appear by their representatives at Thebes, in order to discuss, in full congress, the terms of the proposed treaty. This summons was very generally obeyed by the minor states, but Athens and Sparta appear to have received it with contemptuous silence. The success of the Thebans, in convincing the assembled deputies of the propriety of acceding to the propositions laid before them, was not such as had been expected. Lycomedes, the Arcadian envoy, boldly told the Thebans that their city was not the place where such a congress should have been held, and that, as for the alliance of the Great King, Arcadia, at least, neither cared for it nor needed it. Other deputies expressed similar sentiments, and the assembly broke up without having arrived at any decisive resolution. This conclusion can excite no surprise; for, though the connection of Thebes with Persia on this occasion involved no such degrading consequences to Greece as the corresponding treaty negotiated by Antalcidas for Sparta, the motives of the two states were the same—namely, to establish for themselves an ascendancy over the other states of Greece.

366. The conduct of Epaminondas, throughout the political manœuvrings that have been described, confirms the supposition that the views of Thebes were grossly interested, and at variance with the true spirit of freedom. This just and virtuous man stood aloof from all participation in these diplomatic intrigues, and only reappeared on the scene of affairs at their unsuccessful termination. Being appointed to the command of his country's forces, he again invaded (366 B. C.) the Peloponnesus, and, having rapidly reduced Achaia, he established order in that province, binding its inhabitants by oath, at the same time, to follow the standard of Thebes. This engagement, however, was not long kept, partly in consequence of the conduct of the Thebans themselves, who, after Epaminondas had returned home, sent commissioners to reverse much of what he had wisely done, and thus irritated deeply the party in Achaia which favoured Sparta, and which ultimately gained the ascendancy. The consequence was, that, in concert with the Lacedæmonians, the Achaians ravaged Arcadia, a state still in alliance with Thebes, though habitually jealous of any attempt made by it to attain an undue elevation. No other event of importance distinguished the progress of the war for some time, though the animosity between the two states chiefly concerned had lost none of its pristine bitterness. But the secondary or subordinate agents in the contest were thoroughly wearied of the continual sacrifices they were called upon to make, without even a hope of advantage to themselves. Disgusted with their respective allies, the Athenians and Arcadians entered into an alliance for their mutual benefit and defence. Corinth, Achaia, and Phlius—communities which had been faithful allies to Sparta, alike in adversity and prosperity—petitioned that republic either to consent to the pacification lately proposed by Thebes, or, at least, if Sparta could not assent with honour to the cession of Messenia, to permit them to conclude with the latter state a separate treaty for themselves. Instigated by the ardent eloquence of Archidamus, the son of Agesilaus, the Spartans, declining and deserted as their cause and fortunes were, haughtily replied, that they never would acknowledge the independence of Messenia, but that

their allies might act as best besecmed them. At first, the Thebans would only accede to an accommodation with Corinth, Achaia, and Phlius, on condition of their joining the confederacy against Sparta. To this proposition the applicants would not agree, and Thebes ultimately saw fit to grant to them the neutrality they so much desired.

367. By this event the Spartans were left without any influential and potent ally excepting the tyrant of Syracuse, Dionysius the younger, who sent about this time, in fulfilment of his father's engagements, a considerable force to the assistance of Lacedæmon. That republic, however, appears now to have been so far tamed by adversity as to look only to the defence of the Peloponnesus. This region, in the meantime, stood in no danger of a hostile visitation from Thebes. Alexander of Thessaly, the same perfidious tyrant who had formerly been curbed in his cruel oppressions by Pelopidas and Epaminondas, had since that period recovered the power of which he had been deprived, and once more tyrannised over the frontier cities of Thessaly and Bœotia with such a degree of severity that the Thebans found it again incumbent on them to interfere. Pelopidas was sent with ten thousand men to Thessaly, where he was joined by numbers of those who had suffered from Alexander's barbarity. At the foot of the mountains of Cynoscephalæ, the tyrant, at the head of twenty thousand men, encountered the Theban forces, and was (364 B. C.) defeated. But the brave and patriotic leader of the conquerors fell a victim to his own gallantry. Seeing Alexander at no great distance from him in the battle, the gallant Theban dashed forward, almost alone, and dared the Thessalian oppressor to single combat. The cowardly despot shrunk behind his guards, who poured a shower of javelins on Pelopidas, and slew him ere his friends could advance to his rescue. Though the Thebans are said to have gained another victory over Alexander, the death of their favourite commander appears to have prevented them from following up their successes to such advantage as they might otherwise have done, for we find, that, at the conclusion of the war in Thessaly, they were contented to leave the tyrant in undisputed possession of his own original demesne of Pheræ.

368. The Peloponnesus, in the interval, was not at peace, though, owing to the employment of their arms in Thessaly, and also to a dangerous outbreak of the aristocratical faction at home, which terminated in the destruction of the neighbouring city of Orchomenus, where the conspiracy had sprung up, the Thebans had their hands too full of other business, to carry the war at this moment across the Corinthian isthmus. It has been mentioned, that the Arcadians, allies as they were of Thebes, were equally jealous of Theban as of Spartan domination. In truth, the confederated cities of Arcadia, as they had grown powerful, had become ambitious; and when they assisted Thebes against Sparta, they did it only with the view of establishing for themselves, upon the ruins of the latter power, an uncontrolled ascendancy in the Peloponnesus. Actuated by this unworthy motive, they (364 B. C.) turned their arms against the Elians, the possessors of the opposite or western coast of the Peloponnesus. Peaceful in their habits, the Elians found themselves unable to repel their aggressors, and besought assistance from Sparta. The desired succours were granted without delay, but the Arcadians still continued to push their conquests vigorously in the Elian territory, gaining one town after another, until the sacred city of Olympia, the pride of the Peloponnesus, fell into their hands. A suspension of hostilities then took place, in order to permit the celebration of the hundred and fourth Olympiad, to which festival a great concourse of people came from all parts of Greece. With the exception of a bold but unsuccessful attempt on the part of the Elians to surprise their conquerors in an unguarded moment, the games and solemnities passed off with as much éclat, as if the sacred city had been in the hands of its natural possessors. When the festive assemblage had dispersed, some of the Arcadian leaders, tempted by avarice and opportunity, laid hands on the rich treasures, which the superstition of centuries had heaped around the Olympian shrine. Others of the generals were shocked at the sacrilegious act, and this feeling was so strongly participated in by the majority of the confederated cities of Arcadia, when the spoliation became known to them, that they decreed the restitution

not only of the sacred treasures, but also of the sacred city itself, to the Elians, whom they moreover invited to send a deputation to Tegea, for the purpose of concluding a peace. The fear of drawing down the vengeance of the gods, appears to have been the cause of this turn of affairs, which was no less agreeable to the people of Elis, than it was distasteful to the persons who had shared in the plunder of the shrine. Of the number of these was the commander of the Theban garrison at Tegea, the city in which the Arcadian and Elian deputies met to arrange the conditions of a peace. When the peace had been agreed upon, the deputies sat down, according to custom, to an entertainment prepared for them, and every thing wore the appearance of amity and concord, when suddenly the unsuspecting representatives of Arcadia and Elis were seized by a body of armed men, and thrown into confinement. The principal actor in this affair was the Theban captain, instigated by others in the same predicament as himself with respect to the sacred treasures. Intimidated by the threatening attitude assumed in consequence by the Arcadian cities, the Theban speedily released his prisoners, but he could not so easily undo the injury which his country had sustained by his imprudence. The good will of half Arcadia was alienated from Thebes on this occasion; and the more so, because, on being applied to for redress of the outrage inflicted, the Thebans did not discountenance the act of the Tegean garrison, but declared that they should speedily send an army to restore order.

369. Indignant at this haughty and menacing conduct, the Arcadians applied for assistance from Athens and Sparta, and prepared vigorously to defend their territories against their late ally. In accordance with their intimation, the Thebans and a strong confederate force of Bœotians, Thes-salians, and Eubœans, took the field (363 B. C.) under their tried and favourite general, Epaminondas, who led them without delay into Arcadia, halting at Tegea, where he expected to be joined by some, at least, of his old fellow-soldiers of the province. Though disappointed in this anticipation, the Theban was not the less bold in his operations, or distrustful of their issue. Learning that the Lacedæ-

monians under Agesilaus were advancing to join the Arcadian confederacy at Mantinæa, Epaminondas decamped in the night-time, and made a dash against Sparta, which must have ended in the total ruin of that city, had not a Cretan deserter apprised Agesilaus of the Theban general's purpose, in time to permit the old king and his son to return to the defence of their household gods. Foiled in this enterprise by the betrayal of his design, and by the desperate valour of the Spartans, Epaminondas, resolute to do something worthy of his renown, next marched upon Mantinæa, eluding, by his rapid evolutions, the Arcadians and their allies, who had moved to the relief of Sparta. Mantinæa, thus left unprotected, must have fallen a prey to the Thebans, had not fortune, as if to baffle the designs of their leader, brought to the city, a few hours before his arrival, a strong squadron of Athenian cavalry, to whose determined bravery the safety of the place was owing. The Arcadian confederates shortly after returned to their position at Mantinæa; and Epaminondas, eager to wipe away the memory of his late failures, came to the resolution of hazarding a general engagement. His preparations for this conflict, and his conduct throughout the day, have been regarded by all historians as indicative of consummate military skill. After deceiving the enemy by a show of declining an engagement, Epaminondas suddenly formed his troops into a wedge-like phalanx, as at Leuctra, and pierced their lines, almost ere they had time to resume the arms which they had rashly laid aside. A bloody struggle ensued, in which the Thebans were completely successful, as long as their leader was at their head to point the way to victory. But in the heat of the battle, Epaminondas received a mortal wound, and was carried aside by his friends, after which the conflict became so confused, that both parties, at its conclusion, claimed the honours of the day. The Theban commander lived for a short time after the tumult of battle had ceased, and then died, calmly and cheerfully, in the arms of his weeping countrymen, leaving behind him a name second to none in the annals of Greece.

370. Under the auspices of the Persian king, who still wished to levy men for his service in Egypt, overtures for

a general peace were now once more made to the states of Greece. Sparta alone withheld her assent to the new treaty, because it recognised the independence of Messenia. Moreover, irritated seemingly by the conduct of Artaxerxes, Agesilaus passed over into Egypt, at the head of one thousand Lacedæmonians and ten thousand mercenaries, with the view of assisting the usurper of the Egyptian throne to maintain his ground against the Persians. This, at least, was one motive for the extraordinary step taken by a decrepid man, above eighty years of age. The hope of accumulating funds sufficient to restore the declining fortunes of his country, was perhaps another inducement for Agesilaus to become a hireling soldier; and, unquestionably, this view is the most honourable which can be taken of his conduct. Aged as he was, he warred in Egypt with all his wonted ability, and placed on the throne of that country a prince named Nectanebus, who bestowed on him an ample reward. Agesilaus was on his way home, when he died (361 B. C.) at Cyrenaica, on the African coast, in the eighty-fourth year of his age, and the forty-first of his reign.

371. Before reverting to the internal history of the Grecian republics, it will be necessary to bring fully before the eye of the reader a power, which hitherto has only called for an incidental allusion, but which, at this period, began to assume a conspicuous place in the affairs of Greece. The principality of Macedon originally consisted of a small inland tract of country, bounded on the north, east, and west, by the barbarous kingdoms of Pæonia, Illyricum, and Thrace, and separated from the Archipelago on the south by a chain of Grecian republics, of which Olynthus and Amphipolis were the most powerful. Caranus, an Argive prince, was the founder of the Macedonian settlement, which, through a period of more than four hundred years, had maintained its position in spite of its savage and dangerous neighbours. The possessor of the throne, during the latter years of the war between Thebes and Sparta, was Perdiccas, who owed his elevation to the assistance received from Pelopidas, the Theban. Perdiccas was slain in battle by the Illyrians, and left to his infant son a kingdom occupied by enemies, and wasted by internal divisions. At

this juncture, Philip, the late king's brother, stepped forward, and asserted the rights of his nephew, in opposition to several pretenders, who, according to custom, took advantage of the troubled times to lay claim to the sovereignty. Philip was not a man to be deterred from his purpose by danger or difficulty. Gifted by nature with very superior powers of mind, his residence at Thebes in his boyhood, as an hostage, had permitted him to enjoy the instruction of Epaminondas, in whose house he is said to have been brought up, and whose warlike skill he most probably had many opportunities of witnessing. Repeated visits to the leading republics of Greece had added to the advantages thus early possessed, by enabling the Macedonian prince to examine the most civilised institutions, and to form a personal acquaintance with the greatest philosophers and captains, of the day. When it is added, that Philip was in the bloom of youth, pleasing in appearance, and engaging in manners, it is scarcely to be wondered at, that he should speedily have wrested the affections of the Macedonians from his semi-barbarous rivals. These pretenders to the throne, however, were supported by the Thracians, who had invaded Macedon on the west after the death of Perdiccas, as the Pæonians and Illyrians had done on the north. The hostility of all these enemies, Philip contrived to disarm by bribes, promises, and flattery—weapons which he became famous for the use of in after years, and which, even in youth, he wielded with the hand of a master. Perhaps the warlike spirit and courage which undoubtedly distinguished his character, might have tempted him, unsettled as his authority was, to employ arms instead of craft against his barbarian neighbours, had not another danger lowered upon him at the moment, of a nature likely to occupy his whole means of resistance. His hands were strengthened for this new encounter, by his elevation (360 or 359 B. C.) from the regency to the throne, the precariousness of an infant reign being considered by the people as ill suited to the temper of the time.

372. Athens was the quarter whence Philip's new difficulties threatened to issue. Having acted as an auxiliary only during the contest that terminated at Mantinæa, while

Sparta and Thebes had put forth and exhausted their whole strength and resources, the Athenian republic found itself, at the declaration of peace, once more at the head of the Grecian states, both as respected population and means. With the return of prosperity, unfortunately, the pride and profligacy of its citizens had also returned; corruption reigned in the court, the senate, and the assembly; the property of the good and innocent at home was confiscated to feed the craving vices of the populace; and, abroad, the tributary allies of the state were grievously and unscrupulously taxed to supply the same insatiable demands. Such was the condition of the prosperous yet miserable republic of the Athenians at the death of Perdiccas, who had given them deep offence by disputing their right to Amphipolis, a city acknowledged as their dependency by the general council of Greece. Having this ground of dislike to Perdiccas, the Athenians continued their hostility to his brother and successor, and sent an armament to assist Argæus, the principal pretender to the Macedonian throne. Philip met his rival in the field, slew him, and took captive his Athenian allies. It was on this occasion that the young king first displayed in its full extent that deep and artful policy which made his long career so splendid and successful. Instead of exhibiting anger against his Athenian prisoners, he treated them with the utmost kindness and respect, restored their property, and sent them all home, unransomed, and full of admiration for his character and conduct. This wise, and, it may be, generous behaviour, had its due and intended effect. When Philip's ambassadors presented themselves at Athens with proposals of peace, the republic at once gave its assent. One enemy thus skilfully removed, Philip turned his attention to his northern neighbours, the Pæonians, whose sovereign died at this critical moment without heirs. Profiting by the opportunity, the Macedonian king entered Pæonia, and found little difficulty in reducing its inhabitants to subjection, and annexing their territory to his own. His forces and influence being greatly augmented by this acquisition, he then inflicted on the country of the Illyrians a severe retribution for their recent invasion of Macedon, and compelled them humbly to sue for peace.

Thus, in the course of two years, did the extraordinary activity and address of one man, and that a mere youth, not only heal the gaping wounds of his country, but also raise her to a far more vigorous and sound condition than it was ever her fortune previously to enjoy.

373. Before proceeding with the narrative of Philip's ambitious career, the affairs of Athens demand a passing remark. The allied dependencies of that republic bore long and patiently the system of exaction formerly alluded to, but their patience gave way at last. Acting in concert with several minor communities, the isles of Chios, Cos, Rhodes, and the city of Byzantium, after having duly prepared themselves for the consequences, transmitted (358 B. C.) a joint declaration to the Athenian government, that, "as they now needed and derived no assistance or protection from Athens, the tribute hitherto paid in return for such countenance could no longer be required." This message excited great indignation in the party addressed, and a fleet was ordered out to check the rebellious spirit of the allies. The chief instigator of this measure was Chares, a man of profligate character, and one of the principal abettors of those oppressive impositions which had caused the revolt. To this popular favourite was committed the conduct of the Social War, as it was called; Timotheus and Iphicrates, the ablest captains then in Greece, being passed over, on account of their known inclination for conciliatory and not hostile measures on this occasion. The only man of note and ability on board of the fleet was Chabrias, and to him alone was the expedition productive of honour, though the acquisition of it cost him his life. When the Athenians arrived at Chios, their commander, Chares, found himself unable to carry his squadron into the harbour, from the vigorous opposition offered by the revolted confederates, who had assembled on the island in force. Chabrias alone penetrated into the little bay with the single ship entrusted to him; but his men, finding themselves unsupported, leapt into the sea and swam back to the fleet, leaving their brave leader, who preferred death to dishonour, to fall by the darts of the enemy. The subsequent operations of Chares were not more successful than this attack upon

Chios. A new fleet was sent to his assistance, under the command of Mnestheus, who had Iphicrates, his father, and Timotheus, his father-in-law, as his counsellors, although neither of the two veterans held any high official post in the expedition. On the junction of the two fleets, it was determined to lay siege to Byzantium, with the view of bringing out the whole strength of the confederates to its defence. The scheme was successful; the allies rapidly collected all their naval forces, and appeared before Byzantium. A violent storm, however, arose, which rendered it unadvisable and impracticable, in the opinion of Timotheus and Iphicrates, for the Athenians to bear up to the enemy. Chares, on the other hand, confidently insisted on rushing to the attack, in spite of the risk of shipwreck and other difficulties dreaded by his companions. His opinions were overruled. The consequence was, that he instantly dispatched messengers to Athens, branding Timotheus and Iphicrates with every opprobrious epithet which he could invent. The objects of his spite were recalled, and tried for neglect of duty. Timotheus was condemned to pay a fine of one hundred talents (L.20,000 sterling) to the state—a sentence which drove this worthy descendant of Conon and Miltiades into banishment. Less scrupulous than his fellow-victim, Iphicrates is said to have overawed his judges by filling the court with armed friends, and thus forced an acquittal. He, nevertheless, retired like Timotheus from the ungrateful city of his birth, and neither of them ever took part in future in her affairs. After thus ridding himself of his colleagues, Chares roamed about the seas, attended by a crowd of singers, dancers, and harlots, without giving himself any concern about the conduct of the war. In truth, instead of benefiting his country, he ultimately brought down upon her the anger of Persia, by hiring himself and his troops to aid the designs of a rebellious satrap of Ionia. Alarmed by a threatening missive from Artaxerxes Oehus, the Athenians recalled (356 B. C.) their fleet, thus tacitly leaving the revolted confederates in possession of the independence for which they had combated. Other causes also operated to induce Athens to submit tamely for the time to this grievous diminution of her empire and resources.

374. Philip, after mastering his barbarous neighbours, and securing his northern frontiers, had turned his attention to the south, and had commenced, during the expedition of Chares, those encroachments which were destined to end only with the subjugation of all Greece. His first movements were wily as those of the serpent. Olynthus and Amphipolis, being the most important of the confederated republics that lay between Macedon and the sea, naturally attracted his first regards. Upon Amphipolis, which Philip was determined to master in the first instance, the Athenians, it will be remembered, had strong claims. To prevent their opposition until his designs were accomplished, Philip amused them with the belief that he was about to conquer the city for them, and the Athenians, intent at the moment on the Social war, suffered themselves to become his dupes, though they could not be blind to the probable issue. Another preparatory step was, to detach the Olynthians from their alliance with Amphipolis. His attack upon the city was met by the Amphipolitans with great valour; but they were ultimately compelled (358 B. C.) to surrender at discretion. Philip behaved to the vanquished with equal policy and generosity. A few only of the most violent authors and abettors of the resistance to him were banished; the rest of the citizens were mildly treated, and the Commonwealth was incorporated with Macedon, to which, from its marine situation, it formed a valuable acquisition.

375. After this event, Philip assiduously cultivated the good graces of the Olynthians; feeling that, with their assistance, he might almost defy the utmost wrath of the Athenian republic, which he could not hope much longer to deceive with respect to his real views. The Athenians, however, were still too much occupied otherwise to examine intently into the true character of the man who kept continually feeding their vanity with conciliatory messages and flattering promises, while his acts bore, to say the least of it, a very ambiguous aspect. For, in addition to his retention of Amphipolis, the king of Macedon captured the Athenian fortress of Potidæa, and sent home the garrison, expressing, at the same time, a polite regret that his alliance with Olynthus rendered such a step incumbent upon one who

entertained so sincere a respect, as he did, for the Athenian republic. Finding that state still tolerant of his deeds, Philip profited by their inaction to visit Thrace, a portion of which, containing valuable gold mines, he annexed to his dominions. He next entered Thessaly, which he liberated from the cruel despotism of three tyrants, the brothers-in-law, and likewise the assassins, of the late Alexander of Pheræ. So grateful were the Thessalians for this deliverance, that they made Philip their sovereign in every respect but the name, ceding to him a great proportion of their revenues, and placing at his command all the conveniences of their harbours and shipping. The value of this grant was great, and the Macedonian prince well knew how to make it permanent. Of the vast importance, also, of his Thracian acquisitions, some idea may be formed from the fact, that, by his able dispositions relative to the working of the gold mines, he managed to extract from them not less than a thousand talents (nearly two hundred thousand pounds sterling) annually.

376. The triumphant prince of Macedon now thought of a consort for his throne. In one of his excursions from Thebes, he had formerly seen and admired Olympias, the daughter of Neoptolemus, king of the small territory of Epire, on the western frontier of Thessaly. Thither he now proceeded as a wooer, and ere long he had the satisfaction of presenting the fair princess to his court at Pella. While engaged in the festivities consequent upon this event, Philip was suddenly called again to arms, by the information, sent to him by some of his many emissaries, that Illyria, Pæonia, and Thrace, were making conjunct preparations to emancipate themselves from the yoke he had imposed on them. Sending Parmenio, one of his ablest lieutenants, to Illyria, the king took the field in person against the Pæonians and Thracians. Both these enterprises were successful, and the discontented provinces were restored to quiet and submission. Ere Philip returned home, he received intelligence of his horses having gained the chariot-race at the Olympic games; an occurrence which afforded him much pleasure, as it brought him, in a measure, within the pale of Greek citizenship. Nearly at the same moment, the still more

joyful news was brought to him, of his queen's having given birth to a son at Pella. A letter written to Aristotle by the king, denotes the gratification he felt on this occasion, as well as the high estimation in which he held that philosopher, whom he had met and known at Athens. "Know (said the letter of Philip) that a son is born to us. We thank the gods not so much for their gift, as for bestowing it at a time when Aristotle lives. We assure ourselves that you will form him a prince worthy of his father, and worthy of Macedon." Fourteen years after the date of this epistle (356 B. C.), Aristotle became the instructor of Philip's son; and much, unquestionably, of the future glory of Alexander the Great, flowed from the lessons of this illustrious philosopher.

377. The sway of the Macedonian king now extended almost from the Hadriatic gulf on the west, to the Euxine sea on the east, and was confined only by the mountainous belt of Hæmus on the north, while it included the wide and fertile plains of Thessaly to the south. Over this great range of territory Philip's influence was predominant, though he permitted, in some quarters, a nominal sovereignty to remain, temporarily at least, in the hands of others. In eastern Thrace, for example, Kersobleptes, son of the deceased Cotys, possessed the title of king, and in Byzantium the Athenian influence was still predominant, notwithstanding that city's participation in the advantages and independence accruing from the Social war. Philip found himself obliged to act with caution in his assumption of dominion in Byzantium, from the jealous care which Athens extended to her interests and commerce in that particular region. His desires were nevertheless steadily fixed on the possession of it; and, as if to further his designs, with respect to this city and Olynthus, as well as all the ulterior objects to which the acquisition of them was merely preliminary, a new war sprang up in the centre of Greece.

378. This war had its origin in certain proceedings of the Amphictyonic council, a body which formerly exercised a powerful influence on the affairs of Greece, and which, after its rights had long remained dormant, had begun to re-assert them with vigour, backed chiefly by the countenance

of Thebes. Incited by the representatives of that republic, the Amphictyons imprudently revived the old subject of the seizure of the Theban citadel by Phœbidas, and imposed on Sparta, for that transaction, a fine of five hundred talents. To this decree the Lacedæmonians paid no attention, and neither the Amphictyons nor the Thebans were powerful enough to attempt its violent enforcement. Instigated in like manner by the Thebans, the council sentenced the people of Phocis to pay a heavy fine for having tilled certain lands consecrated to Apollo, in whose sacred city of Delphi the Amphictyons then held their sittings. The motives of Thebes, in urging these measures, appear to have been at once mercenary, ambitious, and revengeful. In the first place, from her preponderance in the Amphictyonic council, the fines, if paid, would have been, without difficulty, perverted to any purpose most conducive to her benefit. On the other hand, if the fines were not paid, the religious prepossessions of all Greece would most probably be shocked by the indifference of the Spartans and Phocians to the sacred edicts of the Delphic council, and a plausible plea established for warring, on the latter people at least, in defence of the pretended rights of Apollo. Moreover, contemporary orators did not scruple to assert, that Thebes had it in view to recruit her finances from the rich treasures of the Delphic deity, the only avenue to which lay through the territory of Phocis.

379. These views, if in reality entertained by the people of Thebes, were only in part fulfilled. The exorbitance of the fines ensured their non-payment by the Spartans and Phocians, and the recusants were accordingly declared by the Amphictyonic council to be public enemies, whom it behoved every state of Greece, as they hoped for divine favour, to assist in forcing to compliance and submission. But the general ear of Greece was deaf to the call of the once authoritative council. The Thebans only, with the Locrians, and some minor states who were actuated by private motives, came forward to punish the violators of the laws, and contemners of the religion, of their country. Ere the storm burst, the Phocians, who were destined to receive the meed of punishment in the first instance, had bestirred

themselves in such a manner as to show that they were not a people to be easily or quickly coerced. Having received secret supplies of money, with assurances of further support, from the Spartans, to whose sympathy they naturally appealed in this emergency, the Phocians did not wait to be attacked, but themselves struck the first blow, encouraged to it chiefly by the counsels of Philomelus, an ambitious and daring spirit among them, and the head of one of their wealthiest and most popular families. Having artfully prepared the minds of his countrymen for the exploit, Philomelus led a strong force with great rapidity to Delphi, and acquired possession (355 B. C.), with ease, of the sacred city, to which superstition had hitherto proved an effectual though almost sole protection. Perhaps the Phocians themselves would have been staggered by the seeming impiety of this action, had not their leader instilled into them the belief, founded upon a passage in Homer, that they were the rightful and natural guardians of the Delphic shrine. Immediately on completing his enterprise, Philomelus took care to inform all Greece of the grounds on which he had expelled the Amphictyons from the city of Apollo, and had assumed possession of it in the name of his country. No general feeling of any kind seems to have been excited in Greece by the intelligence of this event. The accession of no new parties to the contest resulted from it, although, undoubtedly, the animosity between those already engaged, or intending to engage, was by no means diminished by the seizure of Delphi. Ultimately, however, the Sacred War, as this struggle is named in history, involved in its vortex the majority of the Grecian states, and was mainly instrumental, as has been said, in overturning their common independence.

380. Thebes appears to have been unprepared for the perfect indifference with which the rest of the republics regarded the decrees of the Amphictyons, and the conduct of the Phocians. Even her own immediate dependencies could with difficulty be aroused to action, and the Phocians proceeded in their career, for a time, almost unchecked. Under the energetic guidance of Philomelus, and aided by a strong body of mercenaries, they invaded the territory of the Locrians, and sorely harassed these allies of Thebes. When the

people of the latter republic, after the lapse of a season, were enabled to take the field, fortune continued to favour their adversaries. During the two campaigns that followed the capture of Delphi, the Phocians were successful in almost every engagement. They met with a severe mischance at length, in the loss of their vigorous commander, whose death took place in a manner so remarkable, that the Thebans did not scruple to represent it as an evidence of the divine displeasure. Being wounded in battle, and driven by the enemy to the brink of a precipice, Philomelus threw himself from it, and was dashed to pieces. But the fact that a death of torture would most probably have been his fate had he been taken alive, sufficiently explains the motive for this deed; for this war was attended with circumstances of peculiar barbarity. No quarter was given to the Phocians, because the crime with which they stood charged was sacrilege, and, in self-defence, they adopted the like conduct towards their adversaries.

381. Onomarchus, the brother of Philomelus, succeeded him in the conduct of the Phocian army. The new leader was a man of equal ability with his predecessor, and still less scrupulous in the use of means to advance the interests entrusted to him. He employed the Delphic treasure unsparingly in the coinage of money for the enlistment of new troops, and for assailing the fidelity of the Theban allies. For a time, a fresh spirit seemed to be infused into the Phocian cause, and Onomarchus made the best use of his opportunities. At the head of a large and well-appointed force, he ravaged Doris and Locris, and finally penetrated into Bœotia, where he took by storm several of the dependent cities of Thebes. He also detached his brother Phayllus into Thessaly with a body of seven thousand men, in order to assist the party which had declared for Phocis in that country, against the strong counter-interest of Macedon. Philip did not look on idly, and behold a step taken which threatened to overthrow his lately acquired influence over his southern neighbours. He collected a strong force, and marched against Phayllus, whom he vanquished, and drove from Thessaly with disgrace. Onomarchus was compelled to evacuate Bœotia, and advance against

the new foe. In an engagement which followed, the Phocian general, by his dexterous tactics, gained a decided advantage over Philip, and forced him to retreat into Macedon, to recruit his strength. Onomarchus then returned to Bœotia, with a large body of Thessalian auxiliaries added to his former forces. He had scarcely time, however, to meditate a fresh assault on the Theban power, when the re-entrance of Philip into Thessaly called him again to the defence of that country, and his allies there. The Phocian and Macedonian armies again met, when a bloody engagement ensued, in which Onomarchus and six thousand of his men lost their lives on the field. Three thousand of the Phocians were taken alive, and never afterwards returned to their country. Whether death or slavery was their ultimate fate, is unknown.

382. At this time the king of Macedon might have with ease completed the ruin of Phocis. But such was not his object. His desire was, to perpetuate the dissensions of the Grecian states, not to give any one of them increased power by the destruction of another. He, therefore, remained for the time content with having quelled the attempt of the Phocians to wrest the country of Thessaly from his own grasp. This policy he was the more bound to pursue, as he saw very clearly that any endeavour on his part to enter the bounds of the states, would immediately alarm them into the formation of a general confederacy, against which he might as yet be unable to make head. Actuated by these motives, the artful Macedonian turned again to the pursuit of those schemes of gradual and limited conquest, which he felt to present the surest path to that unlimited power on which his eyes were incessantly fixed.

383. Olynthus and Byzantium began now to perceive more clearly the designs which Philip entertained against them, and to feel the effects of his renewed intrigues. In order to strengthen their hands against him, these communities entered into a new alliance with Athens, which state had the penetration to see clearly the ultimate drift of the Macedonian king. It is probable that Philip would not have been deterred by these steps from coming speedily to extremities, had not a wound, received in one of his late

battles, kept him for some time in a state of inactivity; and when he did recover from this accident, his attention was temporarily withdrawn from Olynthus and Byzantium, by an affair of more pressing consequence. The Phocian or Sacred war was not yet ended. Phayllus, the brother of the late Phocian commanders, had excited his countrymen to a renewal of the contest (352 B. C.); and by plundering still further the shrine of Delphi, he raised sufficient means to collect an army of mercenaries, not inferior in numbers to any other that had taken the field in the same cause. Five thousand Athenians, and one thousand Lacedæmonians, formed part of this force, being sent as auxiliaries by the states to which they respectively belonged. Philip no sooner heard of these preparations than he resolved to seize the opportunity of endeavouring to enter the bounds of Phocis, trusting that his assumption of the character of conservator of the shrine of Apollo against its violators, the Phocians, would strike such a pious awe into the leading states, that they would allow him to pass the straits of Thermopylæ without obstruction. His numerous emissaries among the various republics flattered him into the firm belief that such would be the case. Accordingly, at the head of a numerous army, Philip eagerly turned his steps in the direction of the Phocian territories. Athens, on this occasion, saved Greece from the grasp of the ambitious monarch. On the first intelligence of his march, they took the alarm, instantly flew to their ships, and ere the king could reach the spot, had placed a powerful guard on the straits of Thermopylæ. Mortified to find the avenue to lower Greece impregably closed against him, as well as to find his designs so distinctly penetrated, Philip had no course left but to withdraw as he had come, leaving the conduct of the war with the Phocians to those who had been first implicated in it—namely, the Thebans and their allies.

384. The Athenian people were elated by the success of this first decisive movement against the Macedonian king, and immediately afterwards they met in full assembly to deliberate upon their future policy. This assembly was rendered memorable by the first appearance against Philip of the celebrated orator, Demosthenes. This ex-

traordinary man was the son of a respectable citizen of Athens, of whose care he was deprived at the early age of seven years. The guardians to whose charge the youth was subsequently committed, proved unfaithful to their trust, and one of the first acts of Demosthenes, on reaching manhood, was to accuse them publicly of defrauding him of a portion of his property. This was his first essay in public speaking; and, though he succeeded in recovering some part of his embezzled patrimony, a most unfavourable judgment was passed upon his oratorical powers. He laboured under a weak habit of body, and other personal disadvantages; besides which, his utterance was extremely defective. Oratory, however, was then the only path by which an ambitious man might attain to power in Athens, or a patriotic spirit gain the influence necessary to the efficient service of his country. Both these elements were plentifully mixed up in the character of Demosthenes, and impelled him to a course of severe and unremitting application, which ended in his surmounting completely all the obstacles which nature had thrown in the way of his acquisition of oratorical skill and eminence. By introducing pebbles into his mouth, he overcame, it is recorded, the defect which impeded his utterance; by suspending a sharp-pointed sword above his shoulders, he cured himself of an ungainly habit which he had acquired of shrugging them up; and by declaiming upon the shores of a stormy sea, he inured himself to address with composure the most tumultuous of popular assemblies.

385. These diligent and persevering exertions were rewarded with the most splendid success. At the age of twenty-eight, he is said to have made his earliest speech on questions of state; and two years afterwards, when he had attained a considerable share of popularity, he presented himself at the convocation alluded to, and pronounced the first of a series of impassioned invectives against the Macedonian ruler, which caused that prince ultimately to confess, that "Demosthenes was of more weight against him than all the fleets and armies of Athens." These *philippics*, as they were termed, have been ever regarded as models of popular eloquence, being, as a historian well says, "grave

and austere, like the orator's temper; masculine and sublime, bold, forcible, and impetuous; abounding with metaphors, apostrophes, and interrogations; producing altogether such a wonderful effect upon his hearers, that they thought him inspired." All his mighty powers were directed by the orator, in the first philippic, to the task of opening the eyes of the Athenian people to the true character of the Macedonian, and of arousing them to an energetic resistance of his designs. The impression made by Demosthenes was general and lasting; but there existed at this time in Athens a great party which held very opposite views, and advocated a very different line of conduct. The heads of this party were Phocion, a warrior and statesman, and Isocrates, an orator of high reputation, and a man of unblemished integrity. Isocrates and Phocion bent their whole influence to introduce amicable relations between Philip and the Athenians, believing this to be the sole mode of securing the peace and reviving the glory of Greece. They regarded their countrymen as too weak to contend with the growing power of Macedon, and therefore held it to be the best policy to make a friend of Philip. They contended, moreover, that Persia, which had wrested from Greece all her Asiatic colonies, was the enemy always most to be feared, and that Philip was the only captain of the time capable of humbling the eastern barbarians, and of leading the armies of the Grecian states to win new laurels on the fields which had witnessed the glory of their fathers. He only could marshal the way to the recovery of the possessions which had been lost. In these opinions, Isocrates and Phocion were perfectly sincere and disinterested, as were also numbers of other influential men, who saw matters in the same light; but the well-applied gold of the Macedonian was the chief persuasive in favour of this line of policy, with the majority of its supporters among the populace of Athens. Nor were the lower classes only, and the ignorant, corrupted by the emissaries of Philip. Many persons of note and ability sold themselves to the purposes of the wily monarch. Demades, an orator who rivalled Demosthenes himself, was one of the most able and active of these unprincipled hirelings.

386. The counsels of Demosthenes were not imme-

diately acted upon. The auxiliary force, which he recommended the Athenians to send to Olynthus and the other allied states that stood in the most pressing danger from Philip, was only partially raised, and seems never to have been sent. In the meantime, in order to lull once more to sleep the vigilance of the Athenians, aroused by his attempt to pass Thermopylæ, the king of Macedon remained in apparent inactivity for two years subsequent to that event. He was all the while, however, secretly engaged in disseminating his corrupting gold among the Athenian dependencies in Eubœa, and in preparing to complete his long meditated designs on Olynthus. His intrigues gained over a great number of the Eubœans to his interest, and an open rupture at length (349 B. C.) took place between his partisans in the island, and those who remained friendly to Athens. To protect his party, Philip sent to the spot a strong body of Macedonians; and the Athenians, on their part, dispatched a force under the veteran Phocion, to maintain the opposite cause. The consummate prudence of the Athenian leader caused the speedy and total overthrow of the enemy, in a pitched engagement. After composing the affairs of Eubœa, Phocion returned home, and was received by his countrymen with joy and triumph.

387. Though much disappointed by this result, Philip was not thereby alarmed into any departure from his further schemes. On the contrary, immediately after the defeat of his Eubœan partisans, he took the field in person against the Olynthians, whom he now plainly told, that *either they must leave Olynthus, or he Macedon*. As soon as their powerful foe entered their territory, and while he was engaged in the preparatory measure of reducing the minor towns of the district, the Olynthians sent ambassadors to Athens, entreating instant succour. Keen discussions arose in that city relative to the propriety of granting the demand. Demades, and other favourers of the Macedonian interest, advised the total rejection of the Olynthian petition. Demosthenes, again, in one of his most energetic orations, counselled his countrymen to save *themselves*, by defending their allies from the grasp of Philip. Swayed between two opposing forces, the Athenians decided finally upon such half

measures as were worse than absolute inactivity. They sent their favourite Chares, a man formed to captivate a mob, but not to command an army, with an inconsiderable force, to the relief of their allies. Chares did no benefit whatever to the Olynthians. He made a descent upon the Thracian coast to fill his own coffers and gratify the plundering spirit of his men, and then, after a very short absence, returned to Athens to expend the proceeds of his excursion in entertaining the populace with feasting and shows. Unchecked in his career, Philip now drew his forces around Olynthus, and besieged the people in their city. Again the Olynthians dispatched ambassadors to Athens, and again Demosthenes pled the cause of the distressed republic, exhorting the Athenians to interpose in a manner worthy of themselves, and commensurate with the occasion. The result of this embassy was much the same as that of the preceding one. A body of four thousand foreigners or mercenaries, in the pay of Athens, was sent under the command of Charidemus, a second Chares, to assist the besieged city. This force, on reaching Olynthus, behaved in so unworthy a manner as to be an annoyance and a burden, rather than a benefit, to the inhabitants.

388. Philip carried on the siege vigorously; but the obstinate defence made by the Olynthians gave time for a third embassy to Athens. On this occasion, another discourse was pronounced in favour of the petitioners by Demosthenes, and with more success than formerly. The jealousy of the Athenian people was at length fully aroused by his words, and they decreed an immediate arming of the citizens for the aid of Olynthus. But, unhappily, this resolve came too late. Before it could be put in execution, Philip was master of Olynthus, chiefly through the treachery of two generals of the besieged community. The Macedonian king demolished (348 B. C.) the city, and carried away the inhabitants into captivity. The infamous betrayers of their country are said to have met a worse fate at the hands of Philip, who was high-souled enough to condemn the traitors, though he scrupled not to profit by the treason. The spoils of the fallen city greatly enriched the Macedonian treasury, and the accession of territory was

still more valuable. All the district of Chalcis was added to Philip's empire, and the northern parts of the Ægean sea opened fully up to his fleets. These acquisitions were celebrated by a splendid festival, which was held at the Olynthian town of Dium, and which lasted nine days. Visitors came to it even from Athens, and all were charmed with the affability of the artful monarch, and the zeal he displayed to do honour to learning and the muses.

389. At the time when Philip retreated from Thermopylæ, the Phocians and Thebans were left to continue at will their senseless and barbarous war with each other. None of the larger states acted effectively in concert with either of them. Athens and Sparta, it is true, still held the position of allies of Phocis, but they were already wearied of a struggle attended with no benefit to themselves, and the succours consequent upon this ostensible connection were too weak to bring things to extremity. Phayllus, the third leader of the Phocians in the war, died of consumption shortly after succeeding to the command; and such was the reverence entertained by his countrymen for the memory of his brothers and himself, that they appointed his son Phaleucus, though but a mere youth at the time, to the conduct of the war in his stead. Several expeditions followed, in which neither party gained any decisive advantage. Alternately they ravaged each other's frontiers, and alternately boasted of victories which the rest of Greece paid no great attention to. Even the invasion of the Peloponnesus by the Theban forces excited little notice, excepting in as far as Arcadia, the country entered, was concerned. The Lacedæmonians, aided by the Phocian army, finally compelled the Thebans to withdraw, and Phocis and Bœotia again became the scene of petty and inconclusive hostilities. After the fall of Olynthus, however, a change took place in the posture of affairs. Philip of Macedon, exulting in his late success, resolved upon becoming master of the pass of Thermopylæ, which usually received the title of the Gates of Greece, as one of the next steps to the general domination which he meditated. The pass of Thermopylæ lay close by the Phocian territories, and upon the best method of making himself master of these, Philip mused long and deeply. Seeing that the

alliance of Athens with Phocis was a great bar in the way of his design, he set all his agents to work upon the task of detaching Athens from that connection. In order to attract the attention of the Athenians to their own affairs, and make them feel the calls of the Sacred war more troublesome, he sent a squadron to invade and ravage the Athenian dependencies of Lemnos and Imbros. This expedition was completely successful. Not only did the Macedonian armament surprise the islands of Lemnos and Imbros, but a descent was even made on the coast of Attica itself, where several hastily-raised detachments of Athenian horse were vanquished and put to flight. Another force was dispatched by Philip to Eubœa, in order to expel the Athenians from that island. In this object, also, he was successful, principally through the assistance of the strong party which his renewed intrigues had gained over among the inhabitants. In order to colour over this proceeding in some measure to the Athenians, he left the island for the time in the possession of a nominal independence.

390. The unhappy fate of the Olynthians, however, conjoined with these later injuries, could not but arouse the anger and jealousy of the Athenian people. Their first impulse was to fly to arms, and take revenge on the Macedonians. But ere this resolve could be carried into execution, the arts of Philip had changed the tone of the fickle populace of Athens. He represented all that he had done as forced upon him by the necessity of protecting his friends and allies, and professed the most ardent desire to be at peace with the republic. Moreover, when certain influential Athenians appeared before him to complain of injuries received from Macedonian soldiers, he redressed their grievances, loaded them with kindness and presents, and sent them home full of admiration for his affability and generosity. These persons presented themselves at a critical time to the assembly of their countrymen, and gave such an account of the friendly disposition of Philip towards Athens, that the people, as has been said, changed their mood, suspended their warlike preparations, and resolved upon sending an embassy to the court of Pella, to enter on proposals of peace with the Macedonian king.

391. Demosthenes, as well as Æschines, the greatest of his oratorical rivals, were in the number of the ten ambassadors who went (348 B. C.) on this occasion to the court of Pella. Demosthenes had long penetrated, as his discourses proved, the true intentions of Philip; and after all he had said regarding that prince, this mission could not be pleasant to the orator, but he was forced into it by the general demand of the people. Partly from the embarrassment of meeting a man whom he had so vehemently arraigned, and partly, it is probable, from that want of personal courage which undeniably characterised him, Demosthenes conducted himself, as all historians admit, most unworthily throughout this embassy. When the envoys were introduced to the presence of Philip, Demosthenes was unable to speak his sentiments face to face with the man whom he had so often in absence denounced. The majority of the remaining envoys were rather friendly than otherwise to Philip, who, accordingly, found it by no means difficult to cajole them by fair and flattering words. The issue of the mission was, that the ambassadors returned to Athens, bearing with them the mere announcement of Philip's willingness to enter into an alliance with the republic. No sooner had they left Pella, than the Macedonian prince immediately showed what value was to be put upon his professions. With that celerity which characterised all his military movements, he darted upon Thrace, took captive its king Kersobleptes, and made himself master of the whole country, including the cities of Serrium, Doriscus, and others on that coast, tributary to Athens. By this expedition, he also became possessor of the important pass of the Hellespont, one of the great safeguards of Greece against northern or Asiatic incursions.

392. The Athenians sent a messenger to Philip to complain of these acts, but his answer was cold and haughty. So powerful was his present attitude, that the Athenians saw the necessity, for their own safety, of immediately concluding a treaty of peace with him, in spite of his injuries. The ten ambassadors, consequently, again went to Pella, and a peace was ratified. Being determined, however, to possess himself of the pass of Thermopylæ, Philip contrived to keep out of this treaty all mention of the Phocians, upon

the plea, that, as he had promised to assist the Thebans in their quarrel with Phocis, it would not be decorous for him openly to assume a friendly attitude towards the latter state. But he assured the ambassadors at the same time, that he hated the Thebans, and would rather punish them than Phocis. The ambassadors of Athens, all but Demosthenes, had taken Macedonian gold, and they departed with every appearance of placing credit in the king's words. Scarcely were they gone, when Philip a second time showed what degree of confidence was due to his assertions. He marched towards Thermopylæ, passed the straits without obstruction, and speedily entered the territory of Phocis. The unhappy Phocians, deceived by the accounts brought from Athens immediately after the return of the ambassadors, imagined the Macedonian monarch to be their friend, and received him with open arms. Philip concealed his intentions for a time, until he had called together the Amphictyonic council at Delphi. When that council met, the deputies only of Thebes, Locris, and Thessaly, were present, all of them parties deeply inimical to Phocis. The fate of the republic was sealed. Under the directing influence of the Macedonian king, this council decreed (347 B. C.) that the cities of Phocis should be dismantled and reduced to villages of sixty houses each—a step equivalent, almost, to depopulation; that the arms and horses of the people should be sold; that they should pay a heavy annual fine; and that they should be excluded from the confederacy of Greece, and the Amphictyonic council. Various other crushing decrees passed against this wretched people. Philip was appointed to the presidency of the Pythian games, and he also obtained for Macedon the place lost by the Phocians in the council of the Amphictyons.

393. The intelligence of these cruel edicts, which were executed by the Macedonians to the very letter, was received at Athens with horror and dismay. The people now exclaimed loudly against themselves for the insane remissness by which Philip had been allowed to attain to so dangerous a pitch of power and influence. But they felt it to be utterly vain for them at present to assume an attitude of offence; and, therefore, when the decree of the Amphic-

tyons, incorporating Macedon with the Hellenic body, came to them for their assent, they presented no objection, though they do not appear to have admitted Philip's claim to be an Amphictyon. Demosthenes himself approved of pacific measures under existing circumstances; and the virtuous Isocrates, following out his former views, addressed a discourse at this time to Philip, exhorting him to a firm union with the states of Greece, and to the direction of his and their combined strength against Asia. While making concessions so far, the Athenians, to their honour, did not scruple to open their arms to the expatriated Phocians, and to give them settlements in Attica and other possessions of the republic.

394. At the conclusion of the Phocian or Sacred war, peace reigned in Greece for a short period. The smaller states, generally speaking, were glad of quiet, and did not much regard the conditions. Thebes, Locris, and the other communities which had taken part against the Phocians, had received too great a boon in the ruin of their enemy, not to feel content for the time. Sparta took little interest in the transactions with Macedon, being silently though keenly engaged in the endeavour to regain her ancient domination over Messene, as well as over Arcadia, Argos, and other parts of the Peloponnesus. Corinth and Athens were the two states most openly displeased with the condition of affairs—the former, because Philip had snatched from her the presidency of the Pythian games; and Athens, because she was too powerful to bear resignedly the loss of Eubœa and her Thracian tributaries, and too proud to look with content on the place and influence which a semi-barbarian stranger had attained in the councils of Greece.

395. The peace, therefore, was in several respects a hollow one. While it lasted, Philip was not idle. After returning from Delphi, with eleven thousand Phocian captives in his train, he visited Thrace, and, to secure his conquests in that country, founded two cities, which he named Philoppopolis and Cabyla. In these he placed the majority of his captives. Some time subsequently (344 B. C.), he undertook an expedition to Illyria, to strengthen his power in that quarter. During his absence there, ambassadors came to Pella from Ochus, the Persian king, with offers of friend-

ship to the Macedonian monarch. Philip's son Alexander, then a boy of twelve years, entertained the envoys in his father's name, and astonished them with the precocious intelligence, and dignity of demeanour, which he displayed. The embassy was attended with no result of importance. Philip, on his return from Illyria, received a most welcome message from the Thebans, entreating him not to permit their allies of Arcadia and Messene to be trampled upon by the domineering Spartans. The king at once saw how easily his influence might now be confirmed in the Peloponnesus, and he forthwith procured a decree from the Amphictyons, empowering him to protect the aggrieved parties against Lacedæmon. Immediately afterwards, he sent a force into the Peloponnesus, and prepared to follow it at the head of a much larger one in person. He still thought Athens of so much consequence as to send thither ambassadors to justify the steps he was taking. In the same city, envoys assembled from all the places concerned—from Argos, Arcadia, Messene, and Thebes, to second the Macedonian ambassadors, and from Sparta, to claim aid against all the others. A great debate took place before the Athenian assembly, at which Demosthenes pronounced his second philippic, an oration said to have been perused by Philip himself with mingled terror and admiration. But while the Athenian orators were speaking, the king of Macedon was acting. He had sailed unobserved to the coast of Laconia, where he landed, and ravaged the Spartan territories. That people were forced to submit to him, and Philip, in the capacity apparently of mediator, but actually of dictator, settled the boundaries of the Peloponnesian republics, and composed their differences. He then marched in triumph to the city of Corinth, being received every where on his route with the highest honours. After witnessing certain festivals at Corinth, he returned to Macedon.

396. Philip seems to have now imbibed a degree of contempt for the wordy and vacillating Athenians, whom he had once taken so much pains to cajole—at least, his next proceedings may rationally be ascribed to such a feeling. He seized upon Halonnesus, an island on the Thessalian coast belonging to Athens, and openly took measures most

detrimental to the interests of the Athenian settlements in the Thracian Chersonese, by supporting and encouraging their enemies in the same quarter. These proceedings, and others of a like nature, roused the injured republic at last to something like energetic action. A strong force was sent under a man of courage and conduct, named Diopithes, to protect the settlements in the Chersonese. Diopithes, who was an attached friend of Demosthenes, and, like him, most inimical to the Macedonians, made an incursion into Philip's Thracian dominions, stormed several of his settlements, and carried off a large amount of booty and prisoners. The king, at this period, was in Upper Thrace, too actively engaged in his designs upon the three cities of Perinthus, Selymbria, and Byzantium, to come to the attack of Diopithes in person. But he made loud complaints at Athens through his emissaries, who prevailed on the people to put the accused general on his trial. Demosthenes successfully defended his friend, in an oration equal in vigour to any ever delivered by him. The consequence was, that the Athenians were roused to still greater exertions. A fleet was fitted out, which plundered the Thessalian coasts, and seized many Macedonian ships. Another force went to Eubœa, and drove the Macedonians from that island. Still Philip, who had sat down before Perinthus, contented himself with remonstrances, until, finding the Perinthians obstinate in their resistance, he moved against Diopithes, and vanquished him. His fleet also took some Athenian vessels laden with corn for the relief of Perinthus, and this circumstance enabled the king to play off one of his masterly strokes of policy. He sent the vessels back to Athens, with letters assuring the republic that he knew well their friendly sentiments towards him, though some mischievous leaders were his enemies. The letter would probably have had the desired effect, but for Demosthenes, who exposed the trick, and persuaded his countrymen to continue their protection to those cities which Philip was struggling to reduce. Phocion was dispatched with a new body of auxiliaries for this purpose. The veteran behaved with his wonted valour, prudence, and success. He found the king besieging Byzantium, and compelled him to desist from the enterprise. Phocion

then made the most judicious preparations for the future defence of the allies and tributaries of Athens in eastern Thrace, and returned home (340 B. C.), where he was greeted with the most enthusiastic reception.

397. Philip, perhaps, would not have so readily submitted to the dishonour of being foiled in his purpose on the Byzantine cities, had not a new call upon his attention been made at the time, which afforded him a plea for retreating with credit from the attempt he was engaged in. Some time previously, Atheas, king of a Scythian tribe dwelling between the western shores of the Euxine and the Danube, besought Philip's aid against some unruly neighbours, promising, as a reward, that the king of Macedon should be declared heir to the Scythian throne. Philip's ambition was tempted by the proffer, and he sent a strong force to the assistance of Atheas. That prince, however, had overcome his foes before the Macedonian troops arrived, and, when these did come, he received them with the most ungrateful coldness, refusing them their pay, or any remuneration for their march to his aid. When his soldiery returned to him with this irritating intelligence, Philip was engaged with the attack on Byzantium; but he determined, probably for mingled reasons, to give up this attempt, and depart to inflict punishment on Atheas. When he did so, his skilful and practised warriors easily beat the Scythian barbarians; and, after a gratifying campaign, he returned loaded with spoils, chiefly horses and herds, and attended by twenty thousand captives. Alexander attended his father on this expedition, and saved his life in battle, though not until Philip had received a wound which rendered him lame for the rest of his days.

398. In Philip's absence, some important events had taken place among the Grecian states. The Athenians, urged on by Demosthenes, had continued to strengthen themselves and their allies, and to awaken throughout all Greece a just alarm on account of the power of Macedon. A detected piece of treachery, originally concocted by Philip, greatly aggravated the hostility of the Athenians. One of their citizens, named Antiphon, had been discovered in an attempt to burn the shipping in the harbour, and, when examined

before the court of Areopagus, had confessed the king to be his instigator to the crime. A violent sensation was naturally caused by this event. Yet with their usual inconsistency, when the vernal meeting of the Amphictyonic council at Delphi came on, the Athenians sent, as their representatives, the orator Æschines and another citizen, both of whom were open friends of their main enemy, if, indeed, they were not his hirelings. The worst consequences ensued from this unhappy choice. Æschines was a man of consummate ability and the most persuasive eloquence, and he soon turned the tide of affairs at Delphi in favour of the Macedonian interest. It chanced that the citizens of Amphissa, a flourishing town eight miles distant from Delphi, had planted and cultivated a plain, devoted by the Amphictyons, three centuries before, to eternal sterility in honour of Apollo. Æschines denounced the Amphisseans, with all his oratory, as having been guilty of sacrilege, and excited the Amphictyons to reduce the plain to its former holy state. The Amphisseans were enraged at the rasing of their houses and the destruction of their fields, and assaulted the Amphictyons on their return from the spot. A force was subsequently raised by the council to revenge this outrage. The Amphisseans also flew to arms, and defended themselves successfully against their assailants, until the council resolved to call in Philip of Macedon to their defence, in the character of General of the Amphictyonic Council. And thus was a new Sacred War begun.

399. Philip had just returned from his Scythian campaign, when the deputation from the council met him. He at once accepted the charge assigned to him, and speedily was on his route by sea to the Locrian coast. By the stratagem of throwing fictitious letters in their way, he eluded certain Athenian vessels stationed in that region, and landed in safety. He then marched upon Amphissa, receiving in his course a body of auxiliaries from Thebes. On hearing of Philip's disembarkment and march, the people of Athens were so seriously alarmed, that they sent ten thousand mercenaries to the defence of Amphissa. This force was attacked and routed by the Macedonian leader, who, immediately afterwards, stormed and took, without difficulty, the unfor-

fortunate city which had been the cause of this renewal of hostilities. Having garrisoned Amphissa, Philip then followed up his success by a fresh measure, equally daring and judicious. Feeling himself not perfectly secure of the continued friendship of the Thebans, whose territories were of great importance as lying in his way to those of the Athenians, the king fixed his eyes upon the city of Elatea, a strong post upon the frontier between Phocis and Bœotia, and distant only two days' march from Attica. The possession of this place, he saw, would enable him effectually to keep the Thebans on terms of amity through fear, and would afford him a position, moreover, from which he could, at any favourable moment, dart upon the towns and cities of Attica. Philip, accordingly, drew his forces to Elatea, and, with his wonted good fortune, made himself speedily master (338 B. C.) of the city. It was situated on a rocky eminence, at the base of which flowed the river Cephissus, opening up a navigable route from the spot into Attica. The Macedonian king added greatly to the natural strength of the place, by building new walls and other fortifications. This done, he remained in his stronghold for a time, preparing himself for a powerful effort to obtain the final mastery of Greece.

400. No event that had yet signalled the career of Philip, gave so severe a shock to the Athenian people as the capture of Elatea. When the news of that occurrence reached their city, an immense commotion was excited; an assembly was called, and again the thunders of Demosthenes were launched against the enemy of the liberties of Greece. The orator's words fell not unheeded on this occasion. Degenerate as the Athenians were—and at no period of their history, it is said, was licentiousness more prevalent among them as at this period—they showed themselves still capable of being roused to high and lofty exertions in the cause of their country's freedom. In accordance with the counsels of Demosthenes, they raised a large force for the purpose of meeting Philip in the field, while, at the same time, they sent ambassadors to Thebes and other republics, calling upon them to arm and join in the defence of their common independence. Demosthenes himself went

on the mission to Thebes, and his vehement eloquence had the effect of rousing that republic to a sense of its duty, estranged, as it had long been, from the cause of Grecian liberty. The Thebans openly renounced the Macedonian connection, and prepared for taking the field with Athens. Ere long, a powerful allied army, consisting of Athenians, Thebans, Corinthians, Achaïans, Eubœans, and other confederates, and amounting in all to about thirty thousand men, marched out into the plains of Bœotia, to drive the general foe from the bounds of republican Greece.

401. Philip, on his part, was perfectly ready for the coming struggle. With an army thirty-two thousand strong, he proceeded to the plain of Chæronea, which appeared to him the most favourable spot for the encounter with his adversaries. To the plain of Chæronea the confederates also bent their course, and here, on ground selected by Philip, and most advantageous for his cause, the battle took place. Alexander, his son, was placed by the king of Macedon in command of that portion of the army which was opposed to the Thebans, while he himself took up his station in the quarter fronting the Athenians. Different fortunes befell these two divisions of the Macedonian force in the early part of the contest. Alexander, although yet scarcely nineteen years of age, conducted his operations with so much prudence and valour, that the Thebans were entirely worsted, and fell in vast numbers. The Sacred Band, in particular, was utterly cut to pieces. On the other hand, the Athenians, by the impetuosity of their first attack, gained a decided advantage over the division of Philip, and drove all before them for a time. But the incapacity of Lysicles and Chares, who commanded the Athenians, enabled Philip to retrieve the fortunes of the day. While his adversaries were pursuing their success in wild disorder, urged on by Lysicles, who cried arrogantly, "Let us drive the cowards to Macedon," Philip made a rapid wheel with his famous phalanx on the top of an eminence, and poured down with steady and resistless force on the Athenians, who were overpowered by the shock, and never recovered their ranks. Most of them, and Lysicles among the number, saved themselves by flight, thereby presenting a dishonour-

able contrast to the conduct of the ill-fated bands of Thebes. When Philip saw that his victory was complete, he gave orders for the discontinuance of the slaughter. The survivors among the vanquished acknowledged their defeat, according to form, by asking leave to bury their dead. Ere this could be done, Philip had manifested the mixture of barbarism which was in his nature, by appearing on the field, after a banquet given in honour of the day's success, and insulting, with bacchanalian triumph, the memory of the slain. The sight of the Theban corpses tamed him for a moment into pity; but the feeling was not permanent. To the people of Thebes, indeed, he showed the most extreme severity in his use of the advantages gained on the field of Chæronea. He punished rigorously the party opposed to him in that republic, put his creatures into all its offices, and garrisoned the city with Macedonian soldiers. His conduct to the Athenians was very different, for he had here a more refined, as well as more powerful people to deal with. Instead of taking any advantage of his victory to injure the city or its inhabitants, he offered peace on certain conditions, one of which was the surrender of the isle of Samos, the bulwark of the maritime power of Athens. The people were to retain their ancient form of government, and the possession of Attica undisturbed. Upon the whole, the terms offered to them were much more favourable than could have been anticipated, and a peace was concluded.

402. The battle of Chæronea gave the finishing blow to the republican glories of Greece. The history of the decline and fall of these extraordinary states is a lesson to nations, which may be easily read, however difficult it may be to profit by it. When united in one firm confederacy, they had shown themselves able to cope with the mightiest and most distant empires; when divided, they fell a prey to a comparatively petty and half-civilised tribe in their own immediate neighbourhood. Already, one by one, the isles, colonies, dependencies, and tributaries, upon which a very great part of the early power of the Grecian states depended, had been lost to them through their own intestine dissensions. The battle of Chæronea now left them almost entirely bereft of all possessions, excepting such as lay within and

around the walls of their own cities. Yet, curtailed as their resources were, a circumstance, which took place in the year following the battle, showed satisfactorily, that, even at the very last moment, had they made common cause with each other, the power of Philip would have been totally ineffective against them. At the period referred to (337 B. C.), the king of Macedon called a general convention of the Amphictyonic states at Corinth, from which the Lacedæmonians alone absented themselves. Those who were present made a calculation of the forces they could conjunctly raise, and it was ascertained that an army of two hundred and twenty thousand foot, and fifteen thousand horse, could yet be brought into the field by the republics of Greece. Sorely must the spirit of these once proud states have been humbled and broken, when, with such an available force at command, they tamely submitted to the nod of a semi-barbarous despot.

403. The motives of the Macedonian king for assembling the states at Corinth were of the same ambitious character with those which had influenced the other actions of his life. The conquest of Greece had always been regarded by him as merely a step to the conquest of Asia, which he well knew could not be accomplished without the friendship and aid of the turbulent states in the immediate vicinity of his own kingdom. These ulterior views unquestionably constituted a strong reason for his treating the Grecian republics with gentleness after his Chæronean victory, and for his permitting them to retain their ancient institutions, and a show, at least, of their former independence. The oppressive cruelty of Persia, and her satraps, to the dismembered Grecian colonies on the coasts of Lesser Asia, formed the plea upon which he claimed the assistance of the convoked states at Corinth, for his meditated invasion of Asia. His designs were entered into, with much seeming readiness, by the convention. He was named general of the confederacy, and the din of military preparation once more sounded through Greece. Certain disturbances in Illyria, with some domestic dissensions in Macedon, prevented the king from immediately entering on the Asiatic expedition. Alexander quarrelled with his father on account of the manner in

which Philip had treated his mother Olympias, and an open rupture ultimately ensued, in consequence of which Alexander threw himself, in a moment of irritation, into the arms of the discontented Illyrians. The king attacked and overcame the Illyrians, and at the same time employed all his art in soothing Alexander, in which endeavour he was finally successful. These occurrences occupied a considerable space of time, and the opportunity of Asiatic conquest passed away. Philip was assassinated in the streets of his capital by a Macedonian named Pausanias, who was bribed to the act, as some asserted, by the Persians. There seems some ground for believing, nevertheless, that Alexander only put forth this imputation in order to justify his Asiatic invasion, if, indeed, it were not done as much for the purpose of clearing himself and his mother Olympias from the suspicion which fell very generally upon them of being privy to the crime. But it is only fair to state, that a writer (Aristotle), who was most probably in Pella at the time, ascribes the act to private revenge on the part of Pausanias, who was taken and put to death immediately after the deed.

404. The character of Philip of Macedon has been very variously represented in history. By his contemporaries as well as by posterity, by friends and by foes, the greatness of his abilities has been admitted. But the motives which regulated his conduct, both in a public and a private capacity, have been viewed in very opposite lights. That he was ambitious of power, and unscrupulous about the means of acquiring it, can scarcely be doubted by any one who looks impartially at his career. The possessor, at the outset, of a poor and unimportant province, he had made himself, before his death, the ruler, virtually at least, of a hundred principalities. Arms were freely and unhesitatingly used, when occasion demanded their exercise, to obtain for him this extended dominion. But policy was his most potent instrument. No prince, in the annals of history, ever carried the arts of diplomatic intrigue to such a pitch as Philip of Macedon; and though we must remember that most of the contemporary writers who delineated his character were his avowed enemies, there can be little doubt that they have done him no injustice in representing *bribery* as the basis

of his whole policy. When desirous of subjecting any community to his influence or his empire, his first step, on all occasions, was to discover and gain over to his side its factious and discontented members, who, if they did not accomplish his ends for him by secret manœuvring, might at all events cripple and curb the exertions of his adversaries in the same community, and render an open conquest by arms much less difficult. But although Philip scrupled not to make use of the basest tools to aid him in the acquisition of power, he showed on many occasions sufficient greatness of mind to employ the power thus acquired with nobleness and generosity. His conduct to the Athenians after the battle of Chæronea, even admitting that he was partly prompted to it by a view to his own ulterior interest, was magnanimous and humane. When advised at that period by his generals to attack Athens, he calmly replied, "Have I done so much for glory, and shall I destroy the theatre of that glory?" Other sayings of his, of a similar character, and uttered under the like circumstances, have been recorded by historians; and from these it may be fairly inferred, that Philip's thirst for power was largely mingled with a higher sentiment—the love of doing great actions. The mixture of good and evil in his character is still more forcibly exhibited by his conduct in other capacities than those of a warrior and statesman. Though almost continually engaged in the hurry of war and politics, he was a lover of polite learning, and of all those studies which soften and adorn human nature. His letter to Aristotle on the birth of Alexander is a proof of this feature in his character; and he gave further evidence of it by his continual anxiety to attract to his court all who were distinguished throughout Greece for learning and literary ability. He corresponded personally with various eminent philosophers of the Grecian schools, and his letters are said to have been remarkable for elegance and sound sense. On the other hand, it appears probable that the king of Macedon frequently, if not habitually, disgraced himself by excessive indulgence in the vices of the table, and also embittered by his infidelities the domestic peace of his family. A pointed appeal by the old woman against whom the king had given judgment in a cause

brought before him, has perpetuated the memory of the former of these errors. "I appeal," cried she, "from Philip drunk to Philip sober." To his friends, generally speaking, he was in the highest degree generous and kind, and to his subjects he administered justice with a paternal and impartial hand.

405. The condition of Greece, at the period of Philip's death, is sufficiently explained by the circumstances attending the convention of Corinth, where every Amphictyonic state, excepting Lacedæmon, virtually acknowledged, through its deputies, the superiority of Macedon. The views of Philip in calling that assembly were fully participated by Alexander, who, as soon as he mounted the throne of his father, took measures to carry them into effect. Before being securely installed into the Macedonian sovereignty, Alexander had some little opposition to encounter from the son of the late king's elder brother; but this was speedily overcome. His qualifications, indeed, were such as would have made it a difficult task for any one to rival him in his pretensions. In the flower of youth, possessed of a handsome and active though slight person, and a countenance full of manly beauty, engaging in his manners, and already renowned for military skill as well as chivalrous valour, Alexander was calculated to win his way to a throne amid a hundred claimants. One remarkable instance of his extreme readiness of judgment in mere boyhood, is often adverted to. A fiery horse being on one occasion brought out before Philip and his courtiers, it was found impossible for any one to mount the animal, until Alexander stepped forward, and accomplished the task with ease, having first perceived that the immediate cause of its unmanageableness lay in its head being turned to the sun. None present had the penetration to discover this but the royal youth. The same horse, under the name of Bucephalus, is said to have borne Alexander in many of his campaigns. This quickness of intellect had every advantage of cultivation through the care of Aristotle, one of the most enlightened philosophers of antiquity.

406. The first step of the new king was to attend to the preservation of the Macedonian influence in Greece. For

this purpose he made a journey to Corinth, receiving on his route thither the submission of the Thessalian states. On reaching Corinth, he called together the deputies of the Amphictyonic republics, took his seat among them as an Amphictyon, and easily procured from them his nomination to the post, held recently by his father, of captain-general of the Grecian confederacy. The designs on Asia which had formerly received the concurrence of the confederacy, were once more brought forward by Alexander, and assistance was again promised by the republics. The king then returned (335 B. C.) to Macedon, where his presence was much wanted. Encouraged by the death of Philip, and instigated by the king of Persia, the Illyrians, Triballi, and the independent tribes of Thrace, with other nations bordering on Macedon, had taken up arms against that power, and threatened it with serious calamities. Alexander, by his skill and valour, suppressed the hostile tribes without much difficulty, and proved to his barbarian neighbours what he had, in a different spirit, told his subjects on his accession, that "the king's name only was changed; but the king remained the same."

407. A fearful token that Philip's son was his equal in ability, was also given soon afterwards to the states of Greece. While Alexander was engaged in Illyria, a report of his death spread abroad. The republican party at Athens were uplifted by the intelligence, and Lacedæmon again dreamt of being the head of Greece; but it was at Thebes that the rumour excited the greatest sensation. That city had ever before its eyes a humbling memorial of departed liberty, in the Macedonian garrison which had been placed by Philip in the citadel, called the Cadmea. On the news being brought that the young sovereign of Macedon was dead, an opportunity seemed to present itself for casting off this thralldom. The party opposed to the interest of Alexander arose, and put to death Amyntas and Timolaus, who were the commanders of the citadel, but did not reside in it. An assembly of the people was then summoned, the news was revealed to them, and they were urged to attack the Cadmea. Alexander, seeing the necessity of suppressing this outburst at the commencement, instantly marched for

Thebes, and reached it in the wonderfully short space of fourteen days. He was desirous of giving the insurgents an opportunity of submitting peaceably, but they rashly issued from the city and attacked the Macedonians. The result was, that Thebes fell into the power of Alexander's army, and was utterly destroyed. An immense number of the inhabitants were slain, and about thirty thousand dragged into captivity. The walls and houses of the ancient city of Cadmus—the nurse of Epaminondas and of Pindar—were razed to the ground. Amidst measures so unsparing, Alexander exhibited several traits of humane and honourable feeling. From veneration for literary merit, he saved from destruction the house in which the bard Pindar had lived. The house of a noble lady, named Timoclea, had been broken into by a band of Thracians, the leader of whom had subjected her to the grossest violence. Afterwards, on his requesting her to show him where her treasure was concealed, she led him to a well, and, as he was stooping over it, she threw him in, and overwhelmed him with stones. She was immediately seized and carried before Alexander, who, struck by her majestic appearance, asked “who she was, that could venture to commit so bold a deed?” “I am,” said Timoclea, “the sister of Theagenes, who fell at Chæroneia, fighting at the head of the force he commanded, against your father, for the liberties of Greece.” The boldness of this reply did not injure her with Alexander; on the contrary, he saved her and her children from the doom of slavery, which fell on all the devoted Thebans, of whatever age, sex, or rank, with the exception of a few persons who escaped in the tumult to Athens.

408. The fate of Thebes excited a degree of awe, most favourable to Alexander's influence, among the states of Greece. All of them, excepting Sparta, which still preserved a show of gloomy indifference to passing events, sent congratulatory addresses to Alexander, on his return to Macedon. Athens on this occasion received a sharp and unpleasing answer, which showed him to be perfectly aware of the hostility of a great party there to his cause. He called on the republic to deliver up to him Demosthenes and nine others, whom he described as the chief fomenters of all

disturbances in Greece. The Athenians, in reply, exhibited a perfect readiness to comply with his wish, but begged that the parties might be left to the arm of domestic justice. The young king complied with the request, and was soon too much occupied with more important affairs, to pay much attention to the punishment of a few Athenian politicians, who thus escaped his vengeance.

409. Soon after his return to Macedon, Alexander entered upon the long-meditated invasion of Asia. At this time, the vast extent of country, inclosed partly by the Caspian, Mediterranean, and Euxine seas, and the Persian gulf, together with nearly as wide a region in the centre of Asia and on the east of Persia and the Caspian sea, constituted the possessions of the Persian crown. Darius Codomannus, a prince in the vigour of manhood, and not undistinguished for courage, ability, and other praiseworthy qualities, was at the head of this great empire. The people of Persia, however, had long degenerated from the character which had been borne by their ancestors. The Persians were at first poor but hardy denizens of the wild, and by these qualities they had been enabled to form a great state. But ease, and the possession of a rich country for two hundred and fifty years, had been fatal to the qualities through which it was acquired. The revenues of numberless wealthy and fertile provinces, comprehending the most valuable portion of Asia, and also a part of Africa, had immersed the Persian monarchy in sloth, effeminacy, and luxury. Within the bounds of these provinces stood the cities of Susa, Persepolis, Ecbatana, Arbela, Damascus, Babylon, and others, the largest capitals then existing in the world, and filled with the accumulated treasures of centuries. Numerous governors or satraps were necessary to hold these wide dominions together, and to make their produce and resources available to the court of Susa, the city where the Great Kings usually lived. A large standing military force was always requisite for the same purpose, seeing that fear was the only bond which could retain these satrapies, or even their satraps, in subjection to the Persian throne. There existed no community of interests, of language, or of religion, to create a stronger and more durable union.

410. The king of Macedon left his home in the spring (334 B. C.), at the head of an army of thirty thousand infantry, and nearly five thousand horse. Twelve thousand of the foot soldiery were supplied by the republics of Greece, though five thousand of that number were not civic troops, but mercenaries. Macedon itself supplied twelve thousand of the infantry, and the remainder appear to have been chiefly derived from Thrace and Illyria. Macedon, Thessaly, and Thrace, at all times better provided with horses than republican Greece, furnished Alexander with his cavalry. The whole army crossed the Hellespont at Sestos, in galleys and transports. All this while, the Persian king was perfectly aware of the intentions and movements of the Macedonians, but left the task of opposing them, in the first instance, to the satraps in the west of Lesser Asia. Nor were these dignitaries idle: with the standing forces in the provinces of Lydia, Phrygia, Cappadocia, Bithynia, and Ionia, they approached the Hellespont to give battle to Alexander, soon after his landing. The eastern bank of the river Granicus, at a point not above thirty miles distant from the Hellespont, was the spot fixed upon by the Persian satraps, at the head of whom was Memnon the Rhodian, for meeting the enemy. To the Granicus, after having visited the site of Troy, and sacrificed to the gods there, Alexander also came up with his army, and, after a skilful disposition of his troops, made an attempt to pass the river in the face of the Persians. He himself led the cavalry across, leaving Parmenio to follow with the rest of the forces. The Persians behaved with courage, and drove the Macedonians back into the river. But Alexander animated his men with voice and arm, and a landing was safely effected. In the battle which ensued, the young king, conspicuous by his shining armour and his position in front of his followers, performed many acts of heroism, cutting down with his own hand Mithridates, son-in-law of Darius, and piercing the heart of Ræses, another noble of high rank. Alexander's daring would indeed have proved fatal to him, but for the interposition of Clitus, one of his father's old captains, who struck off the arm of an enemy, as the scymitar which it held was descending upon the

king's head. When the Macedonian phalanx, and the rest of the infantry, made their way across the Granicus under Parmenio, fortune speedily determined the day in favour of the invaders. The number of the Persians who fell in this battle has not been well ascertained, but it is said to have been very great, while Alexander lost only thirty of his infantry, and eighty-five of his horsemen. Among the Persian slain, were several satraps, and others of distinguished rank. The conqueror displayed much humanity after the battle to his prisoners, and to the wounded of the enemy, as well as to those of his own men who were in that condition. A large body of Grecian mercenaries who fought against him were taken prisoners, and, as a punishment for serving their country's adversaries, were sent to work in the Thracian mines. Alexander politely, as well as politically, made the Grecian states participators, as it were, in his victory, by sending to Athens three hundred suits of Persian armour, to be placed in the temple of Minerva, with this inscription: ALEXANDER, SON OF PHILIP, AND THE GREEKS (EXCEPTING THE LACEDÆMONIANS), OFFER THESE, TAKEN FROM THE BARBARIANS OF ASIA.

411. Having effectually quelled by this victory all opposition for a time in the open field, Alexander proceeded to execute the ostensible purpose of his invasion; to relieve, namely, the Grecian colonial settlements on the coast of the Mediterranean from the oppression of Persia. He marched first to Sardis, the Lydian capital, which opened its gates to him, and entreated and obtained his favour and friendship. Ephesus, the Ionian capital, was the next important city which he visited, and to its inhabitants, also, Alexander behaved generously, assuring them of his aid to secure them in future against Persian exaction, and assisting them to rebuild their famous temple of Diana, long one of the wonders of the ancient world. Miletus and Halicarnassus, the capital cities of Caria, presented closed gates to Alexander. He besieged and took them both, although Halicarnassus put him to considerable trouble, being defended by Memnon of Rhodes, one of Darius's most able generals. Memnon having contrived to shut himself up in a strong castle, which Alexander did not think proper to waste time

in storming, the latter found it necessary to demolish Halicarnassus, that it might not afford a post of vantage in future to the enemy. This was almost the first instance in which the Macedonian prince had yet done the slightest injury to private or public property. Wherever he had gone, he had conferred bounties; and thus it was, that all the provinces which he had passed through, with the numerous cities and towns which they contained, espoused his cause with ardour, and remained long deeply attached to him. To the Greeks he restored their popular institutions, and he gave the Asiatics permission to retain their own hereditary laws, being equally generous to the native races as to the descendants of the old colonists. Being overtaken by the winter at Halicarnassus, he spent a part of the season in that district, busy in settling further the government of the maritime provinces which he had conquered. It is worthy of notice, that he permitted those of his soldiers who had been recently married, to return to Macedon, and pass the winter in their homes. This was one of the kind and indulgent arrangements which rendered him the idol of his soldiery.

412. Before he commenced his invasion, Alexander had a fleet of considerable strength prepared to back his land operations; but now, finding it to be utterly ineffective, in consequence of the superior numbers of the Persian ships, he gave orders for breaking it up, saying to his generals, that, by conquering the land, he would render himself master of the sea, since every harbour that surrendered to him would bring with it a diminution of the enemy's naval resources. This afforded another reason for his confining his early operations to the coast; and, accordingly, after spending some time in Caria, he entered Lycia, which, like the other maritime provinces, was very populous, containing above thirty considerable towns and sea-ports. Having received the submission of these places, he visited Pamphylia, the next maritime district in his line of progress. He found it necessary to use sharp measures with Aspendus, the Pamphylian capital, the people of which were disposed to trifle with him. While in Pamphylia, Alexander formed the resolution of desisting for a time from his pursuit of the coast line, and of marching northward into Phrygia, where

he expected to meet new levies from Greece, and also to join forces with Parmenio, who had been sent to secure the Macedonian interests in that province. After a little obstruction from an inland tribe called the Posidians, Alexander carried this intent into execution, and arrived at Gordium, the ancient capital of Phrygia, where an event occurred, which was considered prophetic of his future conquest of all Asia. There was, in the citadel of Gordium, a consecrated car, which had of yore brought a preserver to Phrygia in time of need, when the people were commanded by an oracle to look for one in such a vehicle. The car had been reverently kept ever since, suspended by the yoke to a wall, and fastened with a thong formed so artfully of the rind of a carnel-tree, that no eye could perceive where the knot began or ended. It had been long rumoured that an oracle had decreed the empire of Asia to him who should undo the knot. Alexander visited the consecrated car, and (according to some writers) being unable to loosen the thong, cut it with his sword. According to the statement of his general Aristobulus, who was present, Alexander only wrested the pin from the beam, and said, "that was enough to make him lord of Asia." Whatever he did, his army, and the multitude of the day, believed him to have undone the Gordian knot, and a storm of thunder and lightning which occurred at the time, perfected the impression. Alexander politically gave his countenance to the opinion, by performing a splendid sacrifice out of gratitude for the coming glory thus decreed to him.

413. Alexander met Parmenio in Phrygia, according to expectation. The king also received there a reinforcement of new troops from Greece, accompanied by those soldiers who had been permitted to winter at home. The fresh levies consisted of little more than a thousand foot and five hundred horse; a paucity of numbers to be ascribed chiefly to the powerful check exercised by the fleet of Persia under Memnon the Rhodian, upon all the coasts and isles of the *Ægean*. While Alexander was in Phrygia, he heard of Memnon's death, and of the subsequent withdrawal of a large portion of the marines, or land force serving on board, from the fleet; which circumstances induced him to

order Antipater again to raise a naval armament in Greece. Afterwards, having completed his purposes in Phrygia, the Macedonian king turned his attention to the provinces of Paphlagonia and Cappadocia, the possession of which was necessary to render him master of all that peninsular region of Asia inclosed by the Euxine and Mediterranean seas. Happily for his purpose, Paphlagonia was not governed by a satrap, but by a hereditary prince, who had been a feudatory of Persia, and who was willing and desirous to acknowledge Alexander as paramount sovereign in place of Darius. The Macedonian monarch entered at once into a treaty with the Paphlagonians, and then turned his attention to Cappadocia. This was a satrapy without an existing satrap, the recent holder of that office having perished on the Granicus. The Macedonians, therefore, felt little difficulty in overrunning this extensive province, and in subjecting it to their leader's authority. Alexander's prudence in securing his conquests was equal to his activity in making them. In all the provinces which he visited, wherever he found an existing power friendly to his cause, he left it undisturbed; and wherever an authority of this nature was deficient, he placed some of his most trusty followers in the vacant office, assigning to them at the same time a small force to assist them in the execution of their duties, and otherwise strengthening their hands as firmly as he could well do.

414. On leaving Cappadocia, Alexander again directed his course southwards, having now before him the immediate prospect of the severest struggle that could lie in his way in Asia. Intelligence had been for some time before him that Darius was engaged in assembling an immense army on the plains of Babylon, for the expulsion of the Macedonians from his empire. The reasons of the Persian monarch for not having earlier appeared on the field in person, were of a most unworthy character. He had at first hoped and endeavoured to rid himself of his active enemy by the treacherous arm of a private assassin, and had actually, on one occasion during Alexander's past Asiatic career, nearly accomplished this most ignoble purpose. A Macedonian noble, Alexander the son of Æropus, who had been loaded by his master with

bounties, was seduced by the promise of ten thousand talents to conspire against his benefactor's life. The treason, however, was discovered in time, and its execution prevented. Such were the weapons to which Darius at first had recourse; and, even when he took up arms of a more manly nature, he did not desist from the attempt to suborn the followers of his adversary. These practices were the more disgraceful, when pursued by one who had an army of not less than six hundred thousand men at command, wherewith to meet his foe in the fair and open field. With this vast force, Darius, accompanied by his family (according to the Persian custom), and surrounded by all the trappings of eastern magnificence, slowly advanced from the Babylonian plains into Syria. Alexander also drew thither from Cappadocia, but first made himself master of the province of Cilicia, the only remaining corner of the peninsula of Lesser Asia, which had not hitherto succumbed to his arms. While at Tarsus, the capital of Cilicia, Alexander threw himself into a dangerous illness, by imprudently bathing in the cold waters of the river Cydnus, at a time when his body was heated by violent exercise. His condition was thought desperate by all his attendants, excepting Philip the Acarnanian, an eminent physician, whose name has been rendered famous in connection with an incident to which this illness gave rise. While Philip was handing a potion to the king, the latter received a letter from Parmenio, warning him that the physician had been bribed to poison him. Raising the draught to his lips, Alexander handed the note to Philip, and, observing no change in his countenance during its perusal, drank off the liquid without a word. His confidence was not misplaced; the physician calmly assured him of the falsehood of the charge, and the issue proved his words. Alexander recovered hourly after the taking of the critical draught.

415. Syria and Cilicia are separated by a range of mountains, passable by an army only at two points, the one called the Syrian gate, and the other the Amanic. Confident in the devoted valour of his troops, and eager for the decisive encounter, Alexander, on his recovery, led his army through the first of these passes into the plains of Syria. He had

no sooner done this, than he learned to his surprise and pleasure that Darius had left the open country of Syria, and had made a movement into Cilicia by the Amanie gate, nearly at the same moment which had witnessed the transit of the Macedonians through the other straits. Assembling his followers, Alexander eagerly pointed out to them the error which Darius had committed in withdrawing his forces from the open plains, and taking up a new position in a hilly country, where his cavalry, the most effective part of his army, could be of little avail. This, and other topics of encouragement, so cheered the Macedonians, that they entreated to be led instantly to battle. Their leader was not long in gratifying their ardour. He retraced his course to the Syrian gate, passed through, and speedily reached the river Pinarus, on the opposite bank of which the Persian army was posted. Alexander took the charge of the right wing of his army, leaving the left to the conduct of Parmenio. On the approach of his enemy, Darius posted his Greek mercenaries, the portion of his army upon which he himself placed most reliance, in the front, opposite to the Macedonian phalanx. These Greek mercenaries were indeed a powerful body, amounting in number to thirty thousand men. The Persian monarch flanked these with his heavy-armed barbarians, but the bulk of his unwieldy army was left behind in a state of absolute inutility, as the confined nature of the ground would permit no better disposition of them. Alexander, on reaching the bank of the Pinarus, dashed gallantly into the river, and effected a landing on the opposite side. The barbarian forces fled before him, but the Greek mercenaries maintained for a time an obstinate contest. At length they gave way, and, on all sides, the Persians followed their example. A body of Darius's cavalry remained longest on the field, and gave an opportunity to their sovereign to save himself by flight. The retreating Persians were cut down in immense numbers, one hundred and ten thousand men being left on the field. The victory of Alexander (333 B. C.) was complete, though his own loss, chiefly in the conflict with the Persian Greeks, was severe. No exact record of its amount has been given by historians, and, indeed, the numerical strength

of his whole forces in this engagement is a matter of doubt ; it being only known, that, in addition to the army brought with him originally from Macedon, he had latterly received some accession of numbers from the Greek cities of Asia. The camp of Darius, with all its treasures, fell into the hands of the victor, as did also the family of the vanquished prince, consisting of his mother Sysigambis, his wife Statira, his daughters, and his infant son. Alexander treated these illustrious captives with the most respectful and compassionate tenderness. So honourable was his conduct to them in every point, that Darius himself, on hearing of it, is said to have exclaimed, " If it be the will of heaven that I am no longer to be king of Asia, may Alexander be my successor !"

416. Alexander followed up the victory of Issus (as it was named from the field which was its scene) by marching along the coast of Syria, which every where submitted to him, into Phœnicia. On his way thither, a deputation reached him from the unfortunate Darius, who had escaped in safety to Susa, and who now made propositions for a treaty of peace and friendship with his conqueror. Conscious of his power, and irritated at the lordly terms, it has been said, in which the Persian still thought proper to address him, Alexander replied, that he could only enter into amicable negotiations, on condition of being acknowledged " king of Asia, and lord of Darius and all he possessed." Here, for the time, the matter rested, and the Macedonian pursued his course along the Phœnician coast. The famous sea-port of Sidon, and other cities, the centres of the commerce between Asia and the Mediterranean for many centuries, readily gave in their allegiance to him ; but Tyre, the greatest and most flourishing of them all, followed a different line of conduct. Its people sent ambassadors to Alexander, it is true, professing themselves ready to obey his commands ; but when he declared his intent to visit their city, and offer sacrifice to Hercules, their tutelary deity, the Tyrians had the boldness to tell him that they declined admitting either Persian or Macedonian within their walls. Tyre's strength of position, doubtless, encouraged its citizens to this braving of the Macedonian power.

Old Tyre, a colonial settlement (1252 B. C.) of the Sidonians, had been built upon the main land; but Nebuchadonosor, the Assyrian king, had razed it to the ground, and driven its people for refuge (572 B. C.) to a neighbouring island, half a mile distant from the main land, where a new city rapidly sprang up, even more powerful and flourishing than the first. Depending upon the depth of the encircling waters, and upon the stupendous walls, above one hundred feet high, and proportionable in thickness, which encompassed this second Tyre, its island-citizens now dared to refuse an entrance to Alexander, whom they knew to have no naval force at command, and whom they therefore hoped successfully to resist. They knew not, however, the indomitable energies of the youthful Macedonian. He saw clearly the danger of permitting such a nucleus of naval strength as Tyre to remain in alliance with Persia, and he accordingly resolved, at whatever cost, to become master of the island-capital. Unbaffled as yet in any of their attempts, his army adopted his views with ardour, and the siege of Tyre was commenced. In order to open a passage for his army, since other modes of access were beyond his reach, Alexander undertook the construction of a great mole between the city and land. He defended his men, while labouring at this work, by wooden towers and other contrivances; yet the Tyrians galled them sorely, and retarded their operations, by ignited darts, projectiles of various kinds, and fireships. The mole advanced, nevertheless, slowly yet surely, until one night the besieged towed a huge hulk, filled with combustibles, to the works, and, by setting fire to it, were successful in utterly destroying the proceeds of many weeks' labour. Alexander became convinced by this misfortune of the necessity of having the assistance of ships in his attack, and he was fortunate enough to obtain, ere long, what he required. The city of Sidon, and others of the maritime Asiatic states, sent him all their war-galleys to aid in his designs on Tyre, and these were joined by squadrons from the islands of Rhodes and Cyprus, which had been tributaries of Persia, and now thought fit to cultivate Alexander's good graces. On receiving these valuable auxiliaries, operations were recommenced with double vigour

both by land and sea. The mole was reconstructed, and, ultimately, the seemingly impregnable city of Tyre was entered by storm. It would appear from history that the final and successful assault was made both from the besieging ships and the mole. It lasted two days, and the Tyrians defended themselves with almost unparalleled obstinacy. They emptied on the assailants vessels of boiling tar, and burning sand, which penetrated to the bone, and tried every means that patriotism or despair could suggest to save their city. But, at length, breaches were made in the walls by the battering-rams and other engines of the besiegers, and Tyre was taken (332 B. C.) Eight thousand Tyrians were slain, and thirty thousand reduced to servitude. Alexander is represented as having lost four hundred men in this siege, which occupied a period of seven months.

417. Whilst at Tyre, Alexander received a second letter from Darius, offering to the conquering Macedonian his daughter in marriage, with all the country between the Euphrates and the Mediterranean for her dower, as the basis of a treaty of peace and amity. Alexander returned a haughty answer, and the proposition again failed. It is recorded, that Parmenio said to his sovereign on this offer being made, "I would accept the terms;" to which the young conqueror replied, "So would I, were I Parmenio;" a retort in which egotism is carried almost to sublimity.

418. Tyre being reduced, Alexander bent his course to Egypt, which he was determined to subject to his authority. In his progress, he besieged and took Gaza, the only city of Palestine which declined to acknowledge his sway. His career in Egypt was one long triumphal march. The satrap Sabaces having perished at Issus, the country was governed by a subordinate officer, who offered no obstruction to Alexander, but, on the contrary, joined the Egyptian people in welcoming and hailing him as their lord and sovereign. The Macedonian prince directed his steps to Memphis, the capital, where he held a splendid festival, and gained still further on the affections of the Egyptians, by joining in the worship of their ancient bull-deity, Apis. From Memphis he passed down the chief branch of the Nile to the city of Canopus, and observing with surprise that a country so

fertile and so rich in commercial resources was possessed of not one suitable harbour, he resolved upon founding a maritime capital, which should give the country one imperishable memorial at least of his name and rule. He fulfilled his purpose in the foundation of the city of Alexandria, the site of which was so well selected, that it rapidly rose to the condition of a flourishing commercial capital, and has continued through all succeeding ages to be a place of the highest importance in Egypt. After planning this monument of his name and sagacity, he made an excursion, with a small escort, to the Desert, with the view of beholding the temple, and consulting the oracle of Jupiter Ammon, as his renowned ancestors Perseus and Hercules had done before him. The temple of Ammon was situated in an Oasis to the south-west of Alexandria, and about fifty leagues from the sea-coast. Alexander admired the delicious beauty of this green speck in the barren sands, and, after receiving a most favourable answer from the oracle, rejoined his army at Memphis. As Darius had assembled a new army in Assyria, Alexander now made arrangements for the conduct of the Egyptian government, placing some of his trusty followers in the principal posts, and took the way directly from Egypt to Assyria.

419. As he marched chiefly through countries which had already submitted to his sway, no event of importance occurred, until he met Darius (331 B. C.) near Arbela, a town situated a few days' journey to the east of the Tigris in Assyria. The forces of Darius on this occasion outnumbered those under his command at Issus, but Alexander, also, by recent reinforcements from Europe and his Asiatic dependencies, headed a larger army than formerly, amounting to about forty-seven thousand men, of whom nearly one-seventh part consisted of cavalry. The lowest computation of Darius's horsemen makes them forty thousand in number, and their strength was increased by fifteen elephants and two hundred scythe-armed chariots. The Persian king had not the advantage of so powerful a body of Greek mercenaries as at Issus, though in other respects his army was a more efficient one. Instead of being composed of the effeminate guards and standing troops of

Persia, his forces consisted for the most part of Parthians, Bactrians, Indians, Hyrcanians, and others from the central east—troops undisciplined, indeed, but hardy and courageous. Such were the respective characters and numbers of the two armies that met at Arbela, to struggle for the empire of Asia. In the evening, the Macedonians, on ascending an eminence, first beheld the wide-spread soldiery of the enemy, drawn up in good order on the plain below, Darius having seen, but too fatally, the disadvantages of a confined position with such numbers and cavalry as his. Both armies lay quiet all night, and, in the morning, Alexander led down his men, in two heavy-armed phalanxes, of sixteen thousand men each, into the plain, and the battle was begun. After the struggle had continued for some time, an accidental gap in the enemy's line enabled Alexander to push forward a wedge of squadrons, which in a measure decided the fate of the battle. From that moment the field was the scene of a slaughter rather than a battle, excepting in one point, where a strong body of Parthian and Indian horse maintained an obstinate conflict. They were at last routed by the Thessalian cavalry, and the victory was won. A destructive pursuit completed the disasters of the Persians, of whom nearly forty thousand fell on this occasion, while the loss on the part of the victors is rated at no more than five hundred men. Darius again saved himself by flight; though it is only justice to state, that several historians concur in representing his conduct in the fight as far from being pusillanimous, or unworthy of a prince contending for a throne. He retreated into Media with a few of his followers, resolving, if pursued thither by Alexander, to retire still farther to the eastward, and seek refuge among the Bactrians, a people dwelling above the springs of the river Indus. Though determined, if practicable, to get the person of Darius into his power, in order to give the adverse tribes of central Asia no rallying point in future, Alexander was compelled, in the first place, to direct his attention to the consolidation of his power in the provinces which his late victory had acquired for him.

420. From Arbela, therefore, Alexander led his army southwards to Babylon, the ancient capital of the Assyrian

empire, and a city of great extent and wealth. Excepting in the camps of the defeated enemy, and at Damascus, in Syria, where Darius had left large treasures before the battle of Issus, Alexander had not yet laid his hands on any of the accumulated wealth of the Persian monarchy; but at Babylon he found enough to have gratified the wishes of any conqueror. He was enabled to give ample pecuniary rewards to every common soldier of his army. On marching, as he did after settling the government of Babylonia, to Susa, the seat of the Persian court, and the capital of Susiana, the province intermediate between Babylonia and Persia, Alexander received a still greater accession to his treasury. Ten millions of sterling money fell into his possession at Susa. The Macedonian king exhibited in this city a remarkable instance of his humanity, by settling the family of Darius in the royal palace of their ancestors, and he also showed a high degree of prudence in appointing a native chieftain to the government of the province. He had acted, indeed, in the same politic and liberal manner at Babylon, thus ensuring to himself the affections of the people. The next movement of the Macedonian leader was towards Persepolis, the capital of Persia proper, where further accessions of wealth awaited himself and his army. At Persepolis, Alexander spent several months, and, during this time, gave what has been held to be one of the first indications of his being overcome by excessive prosperity. At a magnificent banquet, where, according to the customs of the time, a celebrated courtesan of Athens, named Thais, was present, Alexander, heated by wine, was induced to assent to a proposition made by that unworthy companion, that a bonfire should be made of the old palace of the Persian kings. Starting from table with a torch in her hand, Thais led the way to the scene, and the regal habitation of Cyrus was speedily in flames. The king soon repented of having given his assent to this mad outrage, but the greater part of the palace was destroyed ere the fire could be extinguished.

421. Learning that Darius was still at Ecbatana, Alexander (330 B. C.) left Persepolis, and hastened thither. On reaching the Median capital, the Macedonian king was

apprised that Darius had departed only five days previously, with a small body of attendant troops. Alexander instantly followed upon his footsteps to the eastward, and, after a long and toilsome march, performed with astonishing celerity, came near to the object of his pursuit upon the borders of Bactriana. Alexander, however, was informed here that Bessus, the satrap of Bactriana, who was in company with the Persian king, had thrown off his allegiance to the unfortunate Darius, and kept him bound as a prisoner. The king of Macedon continued his march with even increased speed, and at length beheld the party flying before him. As he was pushing onwards, to his deep and sincere affliction he found Darius expiring in the open field, having been stabbed by two nobles in attendance on Bessus, with the view either of stopping the pursuit, or of facilitating their own flight. Alexander had never sought the life of the wretched king, and he now hunted the murderers with a spirit of the keenest resentment. Bessus fell into his hands, after the cost of much toil and suffering, and met a cruel fate. But Bactria, and the surrounding provinces of Aria (or Ariana) and Sogdiana (all of them forming part of the wide region now called Tartary and Turkistan), were not subdued without great exertions, extending over a space of nearly three years. The people of these regions receive in ancient history the appellation of Scythians, as indeed all barbarians were called in old times. From thence Alexander is said to have received certain dignified expostulations, which are generally considered as models of grave and lofty eloquence, though it is to be feared that the polished historians who record them, have much more right to the honour of their composition than the barbarous tribes to whom they are ascribed. As a specimen of the pithy figurativeness of the addresses said to have come from the Scythians, their question to Alexander may be quoted. "Have you furnished yourself with winged soldiers?" said they to him, alluding to the impregnable character of their country. The pride of Alexander was aroused by this and more lengthened reproofs, and he never desisted until he had subdued these provinces. Nowhere in his wide career of conquest did he exhibit so many of the qualities of a soldier and captain as

upon the plains of Scythia. Neither cold nor heat, hunger nor thirst, danger nor toil, wounds nor disease, could induce him to depart from his purpose ; and with a commander who can bear all these casualties, soldiers will effect any thing. Towards the conclusion of the Scythian war, the Macedonian prince took in marriage Roxana, one of the most beautiful women of the east, and the daughter of Oxyartes, the Bactrian, who had been the most distinguished of his opponents. As Parmenio and other officers had been in the meantime engaged in the subjection of Hyrcania and Parthia, two districts close by the Caspian sea, the reduction of Bactriana, Sogdiana, and other territories of the Scythians, completed Alexander's conquest of the Persian empire.

422. While in winter quarters (327 B. C.) in Bactriana, after his laborious task was completed, Alexander was guilty of an act which threw a deep stain upon his memory, and which showed that his character was gradually deteriorating under the intoxicating influence of success. Originally noted for his temperance at table, he had begun to indulge occasionally to excess in wine, and to claim the ceremony of prostration and other honours from his followers, such as were usually set apart for the gods. On one occasion, when a feast was held in Bactriana in honour of Castor and Pollux, the conversation turned, in the presence of Alexander, upon the comparative grandeur of his own actions and those of Bacchus, who also had conquered Asia. Many present gave the palm to Alexander, for which they were warmly reproved by Clitus, the same captain who had saved the king's life at the Granicus. All being heated with wine, the discourse grew warm, and at length Clitus blamed the king himself in severe terms for permitting himself to be compared to the gods. Inebriated like the others, Alexander was so provoked by the reproof, that he rose and advanced angrily to Clitus, who was thereupon forced from the room by some of the more prudent of the party. He returned, however, and being still in a state of irritation, again addressed reproachful words to the king, who lost all command of himself, and, snatching a weapon, killed Clitus on the spot. Almost immediate repentance followed ; and so profound was the

feeling, that Alexander neither tasted meat nor drink, nor left his chamber, for three days, until his faithful and grieving followers won him by their entreaties to revert gradually to his usual mode of life.

423. Before following Alexander in his subsequent proceedings, the domestic affairs of Greece may be adverted to. Only one affair, in truth, of any consequence, had disturbed the general peace of the republics during the absence of Alexander. Lacedæmon, as was formerly mentioned, had been preserving a sullen neutrality during the last agitations of the confederacy, and had, in consequence, been gathering a little strength. Three years after Alexander's departure, while his viceroy Antipater was occupied in Thrace, Agis, the Lacedæmonian king, took advantage of the seemingly favourable opportunity to make a demonstration against the power of Macedon. The attempt failed signally. Antipater turned against Agis, defeated him, and compelled the haughty Spartans to sue humbly for peace, which Alexander, on being applied to, generously granted to them. Athens, about the same period, was the scene of a domestic disputation, in which the rival parties were the two eminent orators Demosthenes and Æschines. Before the assembly of their countrymen, these illustrious speakers engaged in a trial of strength, on the issue of which depended the best interests, if not the life, of one or other. In this intellectual contest Demosthenes was successful: Æschines was condemned to exile. It is much to the honour of the victor, that he behaved with extreme generosity to his adversary, giving him a purse of gold to support him in his misfortune. Æschines showed that he too was a noble and high-minded rival. Having gone to Rhodes, and founded a famous school of eloquence, he read to his pupils the masterpiece which had made himself a homeless, landless wanderer, and when they could not withhold the most vehement applause, he said to them, "Ah! what would have been your admiration had you heard it from his own lips!" About this time Alexander sent to Athens the statues of the tyrannicides Harmodius and Aristogeiton, which he had taken at Susa, whither they had been carried by Xerxes. By such kindly and politic donations, as well as by the participation in his

glory which accrued to the republic through the auxiliaries sent to him, Athens, the ruling state of Greece, was kept in a pacific and friendly attitude during the whole of the conquering career of Alexander.

424. The grasp of his ambition widening apparently with every successive gratification, Alexander resolved upon an incursion into India. He had been frequently joined during his last campaigns by new contingents of troops from Europe, which was the more necessary, from the necessity under which he lay of leaving small parties continually behind him, to secure his acquisitions. Large bodies of the Scythians also enrolled themselves under his banner, on the conclusion of hostilities in their country. It was with a powerful force, therefore, that he set out (327 B. C.) on his Indian campaign, which was confined in a great measure to the banks of the Indus and its five principal feeders. His course was vigorously opposed by various hardy tribes dwelling in these parts, and the natural difficulties of the ground were also very troublesome. Having passed a famous city, called Nysa, said to have been founded by Bacchus, Alexander crossed the Indus, in the upper portion of its course, and continued his progress amidst its branching tributaries, until he reached the one named the Hydaspes (or Shemtron), where Porus, a warlike native prince, had assembled an army of thirty-four thousand men, with many armed chariots and elephants, to oppose his passage. The Macedonian leader saw the impossibility of crossing with prudence in the face of the Indians, and he accordingly had recourse to the expedient of lulling to rest the vigilance of Porus, who was both brave and active. Alexander was successful, passed the river, and defeated the enemy. Porus was taken alive, and, being brought before his conqueror, excited much admiration by the loftiness and majesty of his person. "How can I oblige you?" said Alexander to him. "By acting like a king," was the calm reply. "That I shall do for my own sake; but what can I do for yours?" said Alexander, smiling. Porus repeated, that all his wishes were summed up in his first request; and the Macedonian was so well pleased with the profound sense of what was great and becoming in a king, displayed in the captive's words, that he not only

restored him to the throne, thinking that the duties of majesty could not be placed in more capable hands, but afterwards made him viceroy of all his Indian conquests. On the Hydaspes, Alexander founded two cities, Nicæa and Bucephalia, naming the latter in honour of his celebrated horse, which died near the spot. After besieging the city of Sangala, the king found himself master of all the country lying among the tributaries of the Indus, and above the point where their confluence renders that river one mighty stream. He himself would willingly have pushed his conquests farther, but his followers were anxious to return, and he consented to their wish. He determined, however, to return by the coasts of the Persian gulf, and for this purpose collected all the vessels he could procure, and built new ones, in order to convey his army down the stream of the Indus.

425. Several months were spent in the passage of the army to the ocean, their course being seriously impeded by the barbarians on the banks of the stream. When Alexander did reach (325 B. C.) the ocean, he himself set out on his march along the sea-coast with the main division of his forces, leaving his able admiral, Nearchus, who wrote an account (still extant) of the voyage, to pursue his way to the Euphrates by sea. The toils of the first portion of the land march were very severe, but they were lightened to the soldiery by the sympathy of their leader, and his patient endurance of the same hardships as the meanest follower in his train. A very different scene was presented by this moving force towards the close of their travel along the seashore. When they reached the fertile district of Carmania, a province of Persia, the march of Alexander and his army became a triumphal procession, the leader himself imitating in public the conduct attributed to Bacchus, who is reported to have danced and sung with his companions through all Asia. On passing Carmania, and entering Persia, Alexander found that several of his satraps had been tempted by his long absence to assume independent authority. The governor of Persepolis, who had been guilty of this offence, met with a severe punishment. It was during his stay at the Persian capital on this occasion that he took to wife (the

customs of Macedon permitting polygamy) the daughter of Darius, whose body had been conveyed to Persepolis, and interred in the royal cemetery with all due respect, by the orders of Alexander.

426. It is extremely honourable to Alexander, that his measures, during all the intervals of war in his career, were directed to the durable improvement of the countries he had conquered. After putting the government of Persia into more trustworthy hands, he marched to Susa, where he spent some time, engaged in projecting improvements for the navigation of the river Eulæus, which empties its waters into the head of the Persian gulf, and in laying out other schemes of local utility. He also, in order to incorporate his followers with the oriental people, encouraged the marriages of Greeks with the Asiatic women, and gave portions to all who formed such connections. From Eulæus he passed into the Persian gulf, and ascended the Tigris as far as the city of Opis, whence he went to the Aledian capital, Ecbatana. Here death took from him the most beloved of all his friends. This was Hephæstion, a Macedonian noble of his own age, who had accompanied him through his whole career. Ever after this event, a deep melancholy pervaded the mind of Alexander. He proceeded from Ecbatana towards Babylon, a city which his existing despondency of mind rendered him reluctant to enter, on account of various prophecies announcing that spot as destined to prove fatal to him. He nevertheless sailed down the Euphrates, and did take up his abode in Babylon. But his residence there was of no long duration. In consequence, it is generally admitted, of an excess in drinking, he brought on a severe illness, which proved fatal to his life. During the progress of the malady, the army, as on various former instances of sickness, hung around him in a state of inexpressible anxiety and grief. At length, on the case becoming desperate, his favourite soldiery were permitted to enter his room, when a scene took place which has no parallel in history. Pale and speechless, but in possession of consciousness, the dying chieftain beheld his warriors enter one by one, weeping bitterly, to take their last look of him. He had strength enough to hold out his arm, and each

man, as he passed by, kissed the beloved hand which had so often waved them on to victory. Alexander died (323 B. C.) in Babylon, aged thirty-two years and eight months. His illness, which resembled an irregular semi-tertian fever, lasted eleven days, and terminated his life precisely twelve years and eight months after he had mounted the Macedonian throne.

427. The character of this memorable man will be best estimated by a reference to his actions. Though a severe scourge to many nations, he effected much permanent good amongst them. He roused millions from the sleep of barbarism, and diffused among them the arts and the genius of Greece. On the wide field of his conquests he founded not less than seventy cities, the sites of which were, in most instances, so felicitously chosen as to redound to the commercial greatness and civilisation of the countries where they were planted. In his other measures of general polity, he was not less attentive to the interests of the nations whom he subjected to his sway. In his private character, Alexander appears to have been fundamentally liberal, generous, and humane; and though errors and vices did come in the train of his astonishing good fortune, fewer odious actions can be laid to his charge, than to that of most other conquerors. For his insatiable ambition and disregard of human life, the tone and temper of his age form the only excuse. Insane, almost, as his thirst of power appears to us, it must be remembered that the philosopher Aristotle nursed in Alexander's boyish breast the spirit which blazed forth so fiercely in his manhood, and that the wisest men of his times viewed his career with admiration and approval. Other stains, certainly, lie upon the character of the Macedonian prince, which were peculiarly his own. One of these—his excessive indulgence in wine—brought him to a premature grave.

428. The death of a man whose word and will constituted the law of the greater portion of the known world, could not fail to be productive of the most important consequences; and these consequences afford the strongest possible evidence of the consummate personal ability of Alexander. Whilst he lived, the numerous generals by whom he was surrounded, and who had perpetually before

their eyes a most seductive picture of successful ambition, appear ever to have instinctively felt and owned the presence of a master, and to have entertained no thought of aspiring to the possession of independent power. But as soon as the mighty conqueror died, each of these officers, in looking around among his fellows, saw none to whose pretensions he would sacrifice his own, and, accordingly, all began to put forward claims to a share of empire. It chanced that Alexander left behind him no heir of his person, or descendant of his house, capable of holding together, under one head, his wide and scattered conquests. Aridæus, the natural brother of the late prince, was a person whose infirmity of mind approached to fatuity, and neither Roxana nor Statira (daughter of Darius), the wives of Alexander, were as yet mothers. They were in expectation of being so at the time of his death, and Roxana soon after brought a son into the world. Statira, before a similar event could happen in her case, was destroyed by the rival queen.

429. At a great assembly of the principal officers of Alexander, held shortly after his decease, it was determined that Aridæus, and Roxana's expected child, if a son, should be joint successors to the empire, and that Perdicas, to whom Alexander had consigned his ring in the last moments of his life, should be regent in their name. None of the parties to this arrangement had any intention that the rule of Aridæus and the infant prince should ever be any thing more than a nominal one, as they at the same time divided all the real authority among themselves, under the title of lieutenants or viceroys. The number of these lieutenantcies, according to the original distribution, was very great, amounting to nearly forty; but this form of government endured but for a very short period. Within little more than twenty years of Alexander's death, after many agitations, in the course of which Antigonus, Eumenes, and Perdicas, three of the most famous of his generals, fell before the arms of their rivals, the whole of the conquered empire had separated itself into a few leading states, the existence of which was prolonged until the victorious power of Rome arose to change the face of the world anew. The states alluded to were—first, *Egypt*, which, with Arabia

and Palestine, fell to the share of one of the ablest of Alexander's generals, Ptolemy Lagus, who was succeeded on the same throne by a long line of princes of his name and house. After they had ruled in Egypt for nearly three centuries, the race of the Ptolemies ended in a female of singular beauty, but licentious character, named Cleopatra, who, on the seizure of her kingdom (28 B. C.) by Augustus Cæsar, the first of the Roman emperors, applied an aspic to her bosom, and died from its venomous bite. Under the Ptolemies, Egypt held a high place among the nations, and the city of Alexandria rose to be one of the noblest capitals on the face of the earth. Several of the princes of this family were liberal patrons of learning and the arts, and by them was collected at Alexandria an immense library, which was unfortunately burnt during an attack on the city by the Romans, under Julius Cæsar, the predecessor of Augustus. Another library of extraordinary extent was collected at a later period in Alexandria, but this second one also was destroyed, through the barbarous bigotry of the early followers of Mahomet. The learned have never ceased to lament these irreparable losses. The second of the four states, based upon the Macedonian conquests, was the kingdom of *Syria*, which comprehended the richest portions of Asia, and which fell to the lot of Seleucus, whose family, like the Ptolemaic race, kept the sovereignty up to the era of Roman supremacy. Seleucus founded the city of Antioch (on the easternmost angle of the Mediterranean), and made it the royal seat of himself and his descendants, who were called from him the Seleucidæ. The kingdom of Syria, extending as it did from the Mediterranean almost to the Indus, was originally by far the most powerful of the states into which the Macedonian empire was ultimately divided, but various provinces in succession gained their independence, and had greatly narrowed the power of the Seleucidæ, before the final overthrow of the family, after a rule of about two centuries, by the Romans. The third of the states under notice was the conjunct kingdom of *Thrace* and *Bithynia*, which two countries occupied respectively the European and Asiatic sides of the Bosphorus, and became the possession of Lysimachus, another of the war-

like followers of Alexander. The fourth of these states included *Macedon* and *Greece*. Before narrating into whose hands this division of the empire fell, it is necessary to revert to the condition of Greece during the final years of Alexander's life.

430. The fruitless attempt of the Spartans under Agis, against the Macedonian viceroy, Antipater, has been already alluded to. Having succeeded in quelling this insurrectionary movement on the part of Laedæmon, Antipater shortly afterwards contrived to weaken the anti-Macedonian party in Athens, by procuring the banishment of one who was its life and head, the orator Demosthenes. Harpalus, one of Alexander's captains, having drawn down on himself the merited displeasure of his master, fled from Asia to Athens, in the hope of purchasing an asylum there with his peculated gold. Nor was he disappointed in his expectation that the favour of many of the leading Athenians was to be bought for a price. Phocion and Demosthenes alone discountenanced Harpalus; but in the end, even Demosthenes was reported to have taken a bribe. Whether this accusation was just or not, it ultimately procured the banishment of the orator. A threat from Antipater compelled the Athenians to expel Harpalus hurriedly from their city, and to impeach those who had accepted of his presents or adopted his cause. On Demosthenes, as one of this number, a heavy fine was imposed, and being unable to pay it, he was under the necessity of retiring to the island of Ægina. After this event, nothing occurred for a time to agitate the public mind of Greece, until Alexander caused a proclamation to be made by his representatives at the Olympic Games, to the effect, "that all the Grecian cities should immediately recall and receive those persons who had been exiled from them, and that such cities as refused to do so, should be forced to compliance by the Macedonian arms." At the period when this decree was issued, the exiles from the various republics amounted to not less than twenty thousand persons, and Alexander probably hoped, by restoring these to their homes, to strengthen durably his interest and influence in the several states of Greece. There was, besides, a semblance of generosity in such an act, that might have blinded even him-

self to its insulting and tyrannical nature. It was viewed as a gross piece of despotic insolence by most of the republics, and in no other light, indeed, could they well regard an order which called upon them again to receive into their society men expelled by the public voice as guilty of enormous crimes. Athens, in particular, felt deeply indignant at this imperious decree, and endeavoured, not without success, to awake a spirit of resistance among some of the other states.

431. Such was the state of Greece when intelligence was received that Alexander had suddenly died. The news at once decided the Athenians, Ætolians, and other allies, upon rising against Antipater, and endeavouring to throw off the galling weight of Macedonian ascendancy. A considerable army was speedily assembled, which was placed under the command of Leosthenes, an Athenian general of skill and repute. At the same time, the people of Athens sent a galley to Ægina for Demosthenes; thus showing clearly, that, had the Olympic proclamation pointed only to such men as he, they would have displayed no aversion to its fulfilment. When the illustrious orator reached the precincts of Athens, his countrymen of every age, rank, and sex, flocked out to meet him, and conveyed him within the walls with the warmest demonstrations of respect and joy. Neither Demosthenes nor Phocion, the two most experienced patriots now existing in Athens, seem to have expected any lasting benefit from this outburst of the ancient spirit of their country. Nevertheless, in the outset of the contest with Antipater, there did appear some hope of more than temporary success. Leosthenes led the allied army into Thessaly, where an engagement took place, in which the Macedonians sustained a decided defeat. Yet Antipater supported his military reputation by the excellent order of his retreat, and was enabled to throw his forces into the Thessalian city of Lamia, which he defended obstinately against the Athenians and their confederates. At last he made a successful sally, and escaped with his troops through the midst of the besiegers. This put it in his power to join the reinforcements which he had sent for from Asia, and soon after he encountered and defeated the allies

at Cranon in Thessaly. The vanquished were compelled to sue for peace, which Antipater granted, but upon terms most humbling to the Athenians. Demosthenes and others were to be delivered up to the Macedonians; Athens had to bear the expenses of the war; and a Macedonian garrison was to be installed within that city. When Demosthenes heard of the conditions imposed upon his country, he fled to Calauria, a small island near Ægina, in the mouth of the Saronic gulf. Hither he was followed by Archias, a man who had taken upon himself the base task of delivering up the orator and other proscribed persons to Antipater, and who now endeavoured to persuade Demosthenes that the Macedonian intended him no injury. Being seated calmly, when found by Archias, in the temple of Neptune, the fugitive, on hearing the deceptive words addressed to him, begged to be allowed to retire a little farther into the fane, in order to write a few words to his family. He then stepped aside, and chewed a quill containing poison; after which he moved again towards Archias, and fell down dead at the foot of the altar. Thus closed, according to the received accounts, the life of one whose equal as an orator, if we may trust to the almost unanimous voice of mankind, has never since appeared.

432. Antipater being called into Asia shortly after this period to assist in quieting the dissensions prevalent there, the Ætolians took the opportunity of again attacking the Macedonian territories, but were equally unsuccessful as in the former enterprise. Peace was restored before the return of Antipater, the fatigues of whose Asiatic expedition proved fatal to him. While on his deathbed, he gave a striking proof of his disinterested regard for the interests of the Macedonian power. His son Cassander expected to have been appointed his successor, but Antipater, disregarding the claims of relationship, nominated Polyperchon, the oldest of Alexander's generals then in Europe, to the high offices of protector and governor of Macedon. This situation involved also the guardianship of Aridæus and Roxana's son Alexander, who had been brought from Babylon to Pella, and in whose joint name, as successors of the late sovereign, all edicts were yet issued both in Asia and Europe.

433. One of the first acts of the new protector of Macedon had the lamentable effect of causing the death of Phocion, the last of all the Athenians worthy to be ranked with the great men of old. Being desirous of removing the governors appointed by Antipater, that he might the better concentrate the power of the monarchy in his own hands, Polyperchon gave orders for the dismissal of the Macedonian garrisons from Athens and other cities. The Athenians exulted at this decree; but Nicanor, the governor of the garrison in their city, refused to obey the protector's commands, and Phocion was accused of abetting his contumacy. Neither pausing to inquire into the justice of the charge, nor permitting him to defend himself against it, the Athenians, in their blind fury, first proscribed the aged patriot, and afterwards put him to death. Phocion was a man of the most unsullied virtue, and of the most eminent talents as a warrior and statesman. He had long seen the degradation of the Athenian character, and the inability of the people to fill their former high place among the nations, and therefore, both in the days of Philip and of Alexander, he had ever counselled such measures as might promote the tranquillity of his country, and permit her to cultivate those ingenious arts from which her noblest trophies had anciently sprung. When their momentary and misguided passion passed away, the Athenians, as they had too often done before, remembered with sorrow all the virtues of Phocion, and all the benefits he had wrought for them, and they raised to him a statue of brass, besides paying other honours to his memory.

434. Greece cannot be said to have produced one great man after Phocion, and this deficiency of wise and able leaders was, doubtless, one chief cause of the insignificance into which her republics gradually sunk after this epoch. Polyperchon, the protector of Macedon, was superseded in the government by Cassander, Antipater's son, who confirmed his power by the cruel murder of Roxana and her son Alexander. Cassander also put to death Olympias, mother of Alexander the Great, a woman of a lofty spirit, but whose fate was regretted by none, as, amongst other barbarous acts, she had cut off the helpless Aridæus, her

husband's natural child, and one of the nominal heads of the great empire accumulated by her son. By these bloody acts, not one person claiming kindred with the late ruler of the world was left in existence within fourteen years of his decease at Babylon. But Cassander's power was not fully confirmed, until, in concert with Ptolemy, Seleucus, and Lysimachus, he gave his help to the overthrow of Antigonos and other candidates for rule in Asia. Then were established (301 B. C.) the four kingdoms of Egypt, Syria, Thrace (with Bithynia), and Macedon (including Greece), which held the form of independent states, until overthrown by the Romans.

435. On the death of Cassander, who, like the other successful competitors for empire, assumed latterly the title of king, his two sons preferred opposing claims to the Macedonian throne. But Demetrius, son of the Antigonos who fell in Asia, wrested the kingdom from them both. He himself was expelled by others, but his son Antigonos regained the sceptre, and in this family it continued as long as Macedon was an independent sovereignty. Prior to the accession of the latter Antigonos, the Celts or Gauls crossed the Danube, and made a descent upon Macedon and Greece, under the command of their king Brennus. After committing fearful devastations, these barbarians perished almost to a man before Delphi, which they had attacked, and the inhabitants of which (say the old historians) were aided in their resistance by thunder and lightning, the divine arms of the enshrined deity. Antigonos reigned forty-three years, and suffered no reverses of moment in his time, excepting on one occasion, when assaulted by Pyrrhus, king of Epirus, a monarch of shining talents, but of insatiable ambition. Pyrrhus carried war into the Peloponnesus, attacked Sparta, and finally died in an attempt upon Argos. The throne of Macedon, on the decease of Antigonos, was ascended (243 B. C.) by his son Demetrius, the second of the name, who, after a prosperous reign of ten years, was followed by another prince, termed Antigonos. In the reign of this king, the republic of Achaia began to acquire a degree of importance that promised almost to renew the fading glories of Greece. This state, formerly one of minor consequence, had become

the centre of a confederacy, called the Achaian or Achæan league, bound together by laws so wise, liberal, and equitable, as at length to draw upon it the attention of the other states of Greece. Through the instrumentality of Aratus, an ardent lover of liberty, who had attained to the high office of general of the Achæan states, Corinth, Sicyon, Megara, Epidaurus, Argos, and finally Athens itself, joined this excellent association, the main object of which was to make the Greeks one united nation. This was in some measure the last gleam of hope that dawned on this long agitated land, but, unhappily, the cheering ray was soon clouded. The Ætolians and Spartans, becoming jealous of the influence of Achaia, raised the flame of civil war anew, and forced the states of the league to call in Antigonus of Macedon to their aid. Antigonus would grant assistance only on the condition that he should be put in possession of the city and isthmus of Corinth, and should be nominated head of the Achaian league; demands which were agreed to, and which at once overthrew the liberties of the confederated states. Antigonus took the field against Sparta, but the war continued until the accession of his nephew Philip, a young prince of spirit and ability. Philip carried on a destructive war with the Spartans and Ætolians, and was in a fair way of subjecting all Greece by arms and influence, when he ventured on the fatal step of commencing hostilities against the Romans. This measure ultimately consummated the ruin of Greece, as well as of Macedon.

436. Rome, a city founded by the descendants of a Trojan colony (752 B. C.), had gradually increased in magnitude and importance, first under the regal form of government, and afterwards as a republic. Its people were hardy, valiant, and endowed with a spirit of indomitable perseverance that made them the first soldiers of the world. One by one, the cities and states of Italy had succumbed to the sway of the Romans; and the eyes of this people, whose mingled thirst of glory and power knew no limits, were then directed to objects farther from home. The people of Carthage, a flourishing commercial city and state on the Mediterranean coasts of Africa (near the site of the modern Tunis), were the first opponents who gave a severe check to the grasping

ambition of Rome. Hannibal, an able and renowned Carthaginian general, led his countrymen into Italy, worsted in succession many of the most skilful Roman commanders, and seemed on the point of destroying that power for ever. With Hannibal the king of Macedon leagued himself against the Romans, in the hope of receiving afterwards such assistance from the Carthaginians as would ensure the success of all his own views in Greece and elsewhere. As the Romans were too intently engaged in opposing Hannibal, to be able at the moment to revenge themselves upon Macedon for the aid sent by its sovereign to the Carthaginians, they endeavoured to excite the Ætolians and others to harass Philip from Greece. This was the first act of interference on the part of Rome with Grecian affairs, and the footing now gained was never lost. After their final triumph over Carthage, which they entirely destroyed, the Romans warred with Philip till the end (175 B. C.) of his life, and continued the contest with his son Perseus, whom they utterly defeated, and with whom ended the line of the kings of Macedon. Perseus died in captivity, and his country became a Roman province. Immediately afterwards, upon the pretence that the Achæans had countenanced the hostile conduct of Perseus, one thousand of their chiefs were transported (163 B. C.) to Italy, ostensibly with the purpose of bringing them to trial before the Roman senate, but in reality with the intent to weaken effectually that league, upon the continuance of which hung the hopes of all Greece. This effect was gained. Ere a few more years passed away, the once illustrious and free republics of Greece were converted into a Roman province under the name of Achaia.

437. In the condition of a humble dependency of Rome, Greece remained for upwards of four succeeding centuries. It is remarkable, that, although politically one of the least important of all the provinces composing, during that period, the Roman empire, Greece still retained its pre-eminence in learning and literature. Enslaved as the land was, it continued to be the great school of the time. No Roman youth of rank and wealth was held to have perfected his education without a visit to Athens, and a course of study

under its professors of eloquence, the branch of polite learning then chiefly cultivated. Thus, from its share in the training of such men as the distinguished orator Cicero, and other persons of note in the annals of Rome, Greece may be said to have still exerted a considerable degree of influence on the affairs of the world. But, although it instructed many eminent men from other countries, it gave birth, in this age, to few or none. Three hundred and thirty years after the birth of Christ, an important change took place in its political condition. Constantine, the reigning emperor of Rome, removed his court and government to the Grecian city of Byzantium, which, in consequence, received the name of Constantinople. This step was ere long followed by the division of the empire into two parts, the one called the empire of the East, and the other that of the West, from the relative positions of their respective capitals, Constantinople and Rome. The Eastern Empire of course included the province of Achaia, or Greece. Having himself become a Christian, Constantine was also the instrument of introducing that faith into Greece, as well as other European countries under his dominion.

438. But all the benefits which might have been expected to accrue to Greece from the conversion of one of its cities into the site of a powerful government, were prevented or rendered of no avail by the tottering state of the imperial power, and by the severe and long-protracted struggles which soon after agitated Europe. New tribes and races of men appeared upon the scene, to wrestle for superiority with the Romans and other nations who had long possessed and inhabited the countries near the Mediterranean. These intruding tribes came from the northern and eastern bounds of the same continent, and were called by the various names of Goths, Ostrogoths, Visigoths, Vandals, and Huns, all of them pastoral races, and of a simple, brave, and warlike character. These tribes, as they increased in numbers, gradually encroached on the ancient settlements, and entered into fierce wars with the rulers of Rome. Not long after the division of the empire into Eastern and Western, Alaric, king of the Visigoths, vanquished Honorius, the reigning emperor of the West, and (410 A. C.) sacked and plundered

the city of Rome. The Western empire had a short subsequent existence, but was finally extinguished by Odoacer, another of these barbarian princes (476 A. C.) Meanwhile, the Eastern Empire was engaged in contention with enemies of a similar order, but with more fortunate issue. In the sixth century (A. C.), and during the reign of Justinian, the exertions of a great general of the east, named Belisarius, saved the Constantinopolitan sovereignty from the attacks of the Vandals and other powers. This successful warrior was afterwards ungratefully deserted by his master, in his old age, and left to die in a state of beggary, rendered more deplorable by the loss of sight.

439. From the sixth till the eleventh century (A. C.), a long line of princes held in succession the throne of Constantinople. Cruel wars, both foreign and domestic, marked almost every reign during this period, and Greece, its people, and its monuments, suffered grievously in the continued turmoil. The Christian church was now established in a firm and regular form in the empire, but it was perpetually agitated by sectarian discussions. Upon these, all the literary ability of the age was expended. Meanwhile, the Arabians, or Saracens, had sprung up into note in Asia, under the leadership of their prophet Mahomet (born 569 A. C.) and his successors, and had wrested from the Byzantine emperors the greater part of the possessions once held by them in Asia and Africa. These losses were rendered more galling by religious differences, as the Saracens endeavoured to spread every where the doctrines of Mahomet, professed by themselves. Among other countries, Palestine, the birth-place of the Christian faith, and the scene of all the occurrences held in remembrance and veneration by its followers, had become the possession of the disciples of Mahomet. This gave rise, in the eleventh century, to the crusades, a series of expeditions, in which the Byzantine Greeks, and all the Christian nations of Europe, joined, with the view of recovering Jerusalem from the Saracens. None of the various crusading expeditions were successful, but they had the effect of greatly injuring the Greek empire of Constantinople. One of the crusading princes, Baldwin Count of Flanders (1204 A. C.), seized on the city, and became em-

peror himself. Amidst the contentions which followed, various independent sovereignties sprang up within the already narrowed bounds of the empire, and left it an easy prey to the Turks, a powerful Asiatic tribe, who gained a footing in Europe in the fourteenth century. The Byzantine empire was finally overturned by the Turks (1454 A. C.) From the conquerors, all the provinces to the south of the Danube, inclusive of Greece, received the name of Turkey in Europe.

440. The condition of Greece now became much more grievous than it had ever been. During the long existence of the Byzantine empire, the land had been under the rule of sovereigns who spoke the Greek tongue, who boasted of Greek descent, and who professed one common religion with the Greek people. But now, that people became the slaves of strangers, who held a different faith, and used a different language. Owing to these circumstances, the Greeks and Turks never mingled into one nation: in their instance, the relation of conquerors and conquered never ceased. For more than three centuries succeeding the establishment of the Turks in Constantinople, the Grecian people were systematically oppressed, rather than governed, by pachas or lieutenants fixed by the ruling power in various quarters of the country. No sympathy, at least of an effective nature, appears to have been excited for them among the other Christian nations of Europe during this long period. But, at length, towards the close of the eighteenth century, the spirit of resistance, and the desire for independence, sprang up among the Greeks themselves. Secret societies were formed, and plans laid, for effecting the emancipation of the country. Partial outbreaks of this spirit occurred, all of which the Turkish government were able to suppress, until the year 1821, when a well-organised and extensive insurrection of the Greek people took place, and was followed by a long and destructive war. In the early part of this contest, little attention was paid to it by the neighbouring countries, but by degrees a general feeling in favour of Grecian liberty spread among the European nations, and volunteers from various lands, from France and Britain in particular, gave the aid of their swords and

their fortunes to the cause. Numerous associations were also formed for furthering the same object by pecuniary contributions. Partly through the assistance thus derived, and partly through their own extreme bravery, the Greeks were enabled to maintain the war with Turkey for six years, notwithstanding the great comparative strength of the forces employed against them. Wearied seemingly, at last, of witnessing in silence so much bloodshed, and sympathising, also, with the sufferings of a land hallowed by so many noble recollections, the leading powers of Europe interfered, and made proposals to the Turkish court for the pacification of Greece. The irritating and contemptuous conduct of the Turkish government on this occasion brought on the naval battle of Navarino, in which the fleet of the Turks, consisting of one hundred and ten ships, was utterly destroyed on the 27th October 1827, by the combined squadrons of Britain, France, and Russia. This disaster did not at first produce the desired effect. The court of Constantinople was more enraged than dismayed, and war continued to desolate Greece for some time longer. But the Russians attacked the Turks by land, and finally compelled their sovereign, on the 14th of September 1829, to acknowledge the independence of Greece.

441. For some time previous to this event, the internal affairs of the country had been placed, by a combination of the people, under the management of a president, Count Capo d'Istrias. It was now resolved, by the three great powers which had brought about the pacification of the country, to erect it into a monarchy, and, for its better security, to place on the throne some prince connected by the ties of relationship with the royal families of Europe. Ultimately, in the year 1830, Otho, a young prince of the house of Bavaria, was elected king of Greece, with the general consent of the nation. The state over which Otho rules, is far from being a powerful one, its whole population not exceeding 650,000 persons; but, since the other European nations have bound themselves by treaties to maintain its liberties, the land of Greece may now be regarded as secure from foreign aggression. At the same time, the establishment of a quiet domestic government, the foundation of schools, the intro-

duction of the press, and the apparent revival of a taste for literature, encourage the hope that this long-oppressed people are now in a fair way to regain some degree of that distinction which was possessed by their ancestors.

WRITERS OF THE FOURTH PERIOD.

442. In the later days of its independent existence, Greece produced able writers in every department of literature. These writers, however, were more frequently sent forth by the colonial settlements of Greece, than by the parent land itself. This period of the Grecian history is most remarkable for the brilliancy with which the light of philosophy shone out in Athens, notwithstanding the progressive decay of its political liberty. The century following the death of Socrates witnessed the origin of numerous sects or schools of philosophy, which gave forth laws destined to sway and guide the human mind for ages afterwards. But the sages of the period in question, although they exercised this lasting influence, and elucidated many beautiful truths, were too egregiously ignorant of the laws of physics to be able to form any comprehensive system of general philosophy. Every one of them did, in truth, attempt individually to build up such a system, but their guide, in doing so, was their own fancy. These facts will be made apparent, under the sections devoted to the consideration of the leading philosophical schools of this era.

DRAMATISTS OF THE FOURTH PERIOD.

443. One only dramatist of distinguished eminence flourished in this age of Grecian literature. Menander, a comic poet, was born at Athens in the year 342 B. C. He composed one hundred and eight comedies, of which not one has descended to the present time. A few fragments compose the whole of his writings now extant; which is the more to be regretted, as the high praises bestowed on him by contemporaries, and by the Romans (who possessed his productions), show Menander to have been a dramatist of the first order. He is said to have purified the Grecian stage from the grossness and the personalities which disfi-

gured the compositions of his predecessor Aristophanes. Rich humour, great delicacy of sentiment, and elegance of language, are ascribed to the pieces of Menander; and his strict adherence to truth in his delineations of character, is forcibly exhibited in the exclamation of an ancient grammarian, "Oh, Menander and Nature, which of you copied from the workmanship of the other?" Though successful several times in contending for the poetical prize, Menander was so much offended by the preference given more than once to a very inferior dramatist of the name of Philemon, that he is said to have drowned himself, in consequence, in the harbour of the Piræus, at the age of fifty-two.

POETS OF THE FOURTH PERIOD.

444. Theocritus, a pastoral poet, was a native of Syracuse, and lived about 270 years B. C. These facts, as well as the names of his parents, may be in part learned from his writings. In order to distinguish himself from a rhetorician and inferior poet of the same name, who suffered an ignominious death at the hands of the law, and whose verses, it was suspected, were not always entirely his own, Theocritus wrote the following epigram, which has been prefixed to his *Idylliums*, as his short poems are termed:—"The other Theocritus was a native of Chios; I that am the author of these poems, am a Syracusan, the son of Praxagoras and the celebrated Philina; I never borrowed other people's numbers." It is impossible at this date to discover wherein consisted the celebrity of Philina in the estimation of her gifted son; but to us it may appear sufficient fame to have been the mother of a poet whose writings and reputation have descended to posterity through so many ages. Theocritus was the pupil of Philetas, an elegiac poet of Cos, and of Asclepiades or Sicelidas, a Samian, and writer of epigrams. In his seventh *Idyllium*, he with becoming modesty does homage to his masters, declaring that he "never can match Sicelidas or the song of sweet Philetas." It appears from his sixteenth *Idyllium* that he remained at Syracuse for some time after the commencement of his poetic career. In that poem which is called "the Graces or Hiero," he celebrates the warlike

virtues of the Syracusan king of that name, but complains of the small degree of encouragement bestowed upon poets, and reminds his sovereign that the Trojan heroes, and Ulysses himself, would have been forgotten but for the friendly aid of Homer's muse. Hiero began to reign at Syracuse about 270 B. C.

445. Not receiving sufficient favour at Syracuse, Theocritus was induced to depart from his native city, and to take up his abode at Alexandria, where he soon obtained the patronage of Ptolemy Philadelphus, the generous and excellent king of Egypt. There lived at the court of this friend of learned men, seven contemporary poets, who received the title of the Pleiades, or Seven Stars. Theocritus may be justly styled the chief luminary of this poetical constellation. Their names, exclusive of Theocritus, were Aratus, Callimachus, Lycophron, Apollonius Rhodius, Nicander, and Philetas. The works of Theocritus which have been transmitted to posterity, are thirty Idylliums; a diminutive name, which corresponds to what we would call "short occasional poems." Of these, ten are strictly bucolic or pastoral; the rest are of a mixed nature, some being upon familiar and humorous subjects, connected either with a city or a country life, and others having all the majesty of epic composition. He also wrote a considerable number of epigrams on various mythological, personal, and historical themes. Many poems of this author are not now extant.

446. As a pastoral poet, Theocritus stands at the head of his class. The Roman poet Virgil was content to call the Sicilian "master," and invokes in his pastorals the muse of Theocritus, under the name of the Sicilian or Syracusan muse. In general, Virgil imitates, and in many cases adopts and refines, the ideas of his predecessor. In some instances he translates the very words of Theocritus. The Doric dialect in which Theocritus wrote his pastorals, is well fitted for conveying pictures of rural life, and often imparts a spirit to the dialogue, which is not to be found in almost any other classical author. But he was also a faithful observer; and his descriptions, whether of life or of natural scenery, are full of freshness, beauty, and simplicity. His panegyric, besides, upon Ptolemy, the fight between Amicus and Pollux,

the death of Pentheus, the killing of the Nemæan lion, and other pieces, indicate him to have been no mean master of the epic lyre.

447. Callimachus was born at Cyrene, in Africa, and obtained the surname of Battiades, from Battus, king and founder of that city, from whom he claimed his descent. The time of his birth is unknown; but he was one of the seven contemporary poets who flourished at the court of Ptolemy Philadelphus. He taught grammar in Egypt before he became a court poet, and numbered among his disciples Apollonius Rhodius. The scholar having fallen under the displeasure of the master for alleged ingratitude and disrespectful conduct, and for criticising too freely or appropriating his works, Callimachus entered the field of poetry by writing a bitter poem against him, called *Ibis*. Callimachus continued to prosecute the art from that time. He survived his patron, but found an equally kind friend in the succeeding monarch, Ptolemy Euergetes. The works of this poet are said to have been very voluminous, consisting of elegies, hymns, and epigrams, to the amount of eight hundred. He also enjoyed among the ancients the reputation of being a skilful and learned grammarian and critic. Only a few of his short poems have been preserved. With his name is associated the pleasing story of *Berenice's Hair*. The queen, having come under a vow to consecrate her hair for the safe return of her husband Ptolemy Euergetes from Syria, in fulfilment of her promise deposited it in a favourite temple in Cyprus. The sacred offering disappeared, and it was necessary to propitiate the king for this accident or neglect. A flattering mathematician fabricated the notion that the queen's hair had been taken up into heaven, and converted into the constellation which is near the tail of the Lion. The "starry fable" pleased the court, and Callimachus wrote a poem on the subject, the original of which is lost, but a translation of it may be read in the works of the Latin poet Catullus. The character of Callimachus, as an author, according to the opinion of his contemporaries, as well as of critics of a later date, is that of one who was more distinguished for smoothness, tenderness, and grace, than for originality and force of expression. He was elaborate and

affected, and seemed to be more ambitious of appearing a good grammarian than a true poet. He succeeded by art rather than by the power of genius. His poems were all very short ; for to him we owe the saying, that a great book is a great evil. The Latin poets borrowed freely from the hymns and epigrams of Callimachus, as the celebrated female scholar, Madame Dacier, took some pains to prove, having a high opinion of this author.

448. Apollonius was born at Alexandria, in the time of Ptolemy Philadelphus. He was the pupil of Callimachus, by whom, as has been said, he was sharply chastised for his ingratitude and presumption in a satirical poem called *Ibis*. In early youth he wrote the *Argonautica*, an epic, founded on the fable of the golden fleece. The imperfections of the youthful author were so severely condemned, that he retired in disappointment to Rhodes, where he founded a school of rhetoric. He was afterwards invited by Ptolemy Philadelphus to return to Egypt, and was there entrusted with the guardianship of the famous Alexandrian library, in which situation he died. He was buried in the tomb of his master and rival Callimachus. The surname of Rhodius is derived from the island which was the scene of his temporary retirement. In riper years he corrected his juvenile poem, which is still considered worthy of being ranked among the epics. Many allusions and figures in the *Paradise Lost* prove that Milton thought the *Argonautica* worthy of a careful reading. Concerning his style, it has been favourably observed by a great critic, that it is neither too lofty nor too mean.

449. Lycophron was originally of Chalcis, in Eubœa, but was attracted to Alexandria by the patronage of Ptolemy Philadelphus, who raised him to a place in the poetical constellation. He wrote several essays on criticism, and tragedies to the number of twelve, as well as many other poems, including flattering anagrams on the illustrious names at the Egyptian court. The only poem, however, of this author which has escaped oblivion, is his *Cassandra*. It is founded on the tradition that Cassandra, the daughter of Priam, king of Troy, obtained the power of prophecy from Apollo, on condition of requiting his love. She accepted the gift, but

deceitfully rejected his suit; in consequence of which, Apollo so qualified the gift, that, though she should always prophesy truth, she was never to be believed. She was treated as a lunatic by the Trojans; and the poem consists of a recitation, by her keeper, of her various predictions regarding the Grecian and Trojan kingdoms. Some hints of the future greatness of Rome have led to the suspicion that this poem could not have been written in the age of Ptolemy Philadelphus, the Roman power not being so consolidated at that time as to have given the author any grounds for such hints. Accordingly, some have supposed that the *Cassandra* must have been written by a more recent author of the same name. The poem is wild and mysterious, and the style is obscure; but these qualities are not unsuited to the subject. Dr Johnson has remarked, that "an image may be undefined without being incorrect," and that "it is sometimes allowable to a poet to hover over the abyss of unideal vacancy." *Lycophron* is said to have died by the wound of an arrow.

450. *Bion* was born at *Smyrna*, and spent the greater part of his time in *Sicily*. *Moschus* acknowledges him as his friend, and his preceptor in pastoral poetry. His works are a few elegant and simple pastorals, and some fragments. He was a rich man, and we learn from one of the *Idylliums* of *Moschus* that he died by poison, administered by a powerful enemy. *Moschus* was a *Syracusan*, and contemporary of *Theocritus*, as we learn from one of his own pastorals. He was the disciple of *Bion*, and probably his successor in the school of poetry in that city. *Moschus* holds, as it were, a middle place between *Theocritus* and *Bion*, being free from the occasional rusticity and exaggerated simplicity of the one, and having less delicacy and purity than the other.

451. *Aratus* was born at *Soli*, afterwards called *Pompeopolis*, in *Cilicia*. He was the disciple of *Dionysius* of *Heraclæa*, and, like his master, adopted the principles of the *Stoic* philosophy. His name appears as one of the *Pleiades* of *Alexandria*, and his friendship with *Theocritus* is proved by the sixth and seventh *Idylliums* of that author. *Aratus* was physician to *Antigonus*, son of *Demetrius Polyorctes*, and enjoyed much of his favour. It is said that he was requested

in jest by Antigonus to write a poem upon the heavenly bodies, while Nicander, an astronomer, was commanded to write upon physic. Each of these authors complied with the king's request, and Cicero bears testimony to the merits of their respective works. The "Phenomena" of Aratus was considered of high authority among the ancients in astronomy and astrology. Aratus undertook the task of writing criticisms and emendations on the Iliad and Odyssey at the solicitation of Antiochus, king of Syria. This poet is quoted by Paul the apostle, Acts, xvii. 28, "For we are also his offspring."

HISTORIANS OF THE FOURTH PERIOD.

452. The chief Greek historian of the era following that of Socrates, was his disciple Xenophon, who was born at Athens (450 B. C.) Xenophon lived to the age of fifty in a state of comparative obscurity, when he was invited to Sardis, the capital of Lydia in Lesser Asia, by a friend who wished to introduce him to Cyrus, the brother of Artaxerxes, king of Persia. Xenophon was persuaded to go thither, and the result was, that he joined the Grecian auxiliaries, by whose help Cyrus hoped to gain his brother's crown. The expedition, as the historical portion of this work narrates at length, was unfortunate, and was followed by the famous Retreat of the Ten Thousand. Xenophon was the commander of the retreating Greeks on this occasion, and afterwards he became their historian. On his return to the borders of Greece, he joined the Lacedæmonian king Agesilaus, and fought under his banners at the battle of Coronea. The Athenians were enraged at Xenophon for going over to the Spartans, and proscribed him; but Agesilaus thought it his duty to provide the exile with a safe retreat at Scilluns, in Elea. Here, in a most agreeable country seat, he spent many years with his family, and composed the greater number of the historical and philosophical works that have rendered his name famous. In consequence, however, of a war breaking out between the Spartans and Eleans, Xenophon was compelled to fly from this elegant retirement to Corinth, where he died at the advanced age

of ninety. His principal writings are his *Memoirs of Socrates* ; *Continuation of Thucydides's Grecian History* ; *Expedition of Cyrus* ; *Institutions of the elder Cyrus* ; *Treatises on Economics, Tyranny, Taxes, Hunting, and other subjects* ; besides his *View of the Spartan and Athenian Republics*, and one or two other works of interest. As a philosopher, Xenophon was one of the most worthy pupils of Socrates. Whether in discussing and illustrating the tenets of his master, or in treating of the just principles of war, whether in laying down rules for the government of private families, or in commenting upon the policy of great empires—and on all of these subjects he has touched—Xenophon exhibits a degree of intellectual acuteness, soundness of judgment, and enlightened philanthropy, most honourable to himself and the school in which he was taught. His style is deservedly regarded as the perfection of Greek prose-writing, being at once lucid, elegant, and harmonious. In private life, he was distinguished for integrity, and, above all, for piety. His resignation to the will of heaven was strongly exhibited on the occasion of his son's death in battle. When the intelligence of this event was brought to his dwelling, the historian, then an aged man, merely sighed, and said, "I knew that my son was mortal."

453. For some time after the death of Xenophon, no regular historian sprang up in Greece to take up the chain of events at the point where he had left off. Nevertheless, the deficiency was in a great measure supplied by the various oratorical compositions of the age of Philip and Alexander. The career of Demosthenes, the most eminent of the Athenian orators, forms a part of the history of his country, and, as such, has already been detailed. His discourses, however, merit here more particular attention, than could be given to them elsewhere. On being himself asked what were the qualities that constituted effective speaking, Demosthenes is said to have answered, that there were three things required ; and, in further explanation, said that these were "action—action—action." This forcible exposition of his ideas of eloquence leads us to anticipate the characteristics of his own oratorical style. Accordingly, we find that vehemence of delivery was the main feature of Demos-

thenes's manner of speaking. Yet, had not an equal power of forcible expression been conjoined in him with the power of animated action, he would not have been, what he has always been acknowledged to be, the first of orators. Though the interest of his subjects has long since passed away, and though the auxiliary charms of voice and gesture are lost to us, it is impossible even now to read his discourses in the seclusion of the closet, without having the feelings carried away by the torrent of impassioned declamation which the orator pours forth, as well as having the judgment convinced by the rapid train of argument, to which his art makes every flower and figure of speech ultimately subservient. The images of this orator are drawn from the loftiest quarters. Heaven and earth, the sun and stars, rivers and seas, are the objects of his apostrophes and appeals; and at times, to aid his great purpose, he invokes the immortal gods themselves. In short, to use the words of a contemporary, "he harangued as if he had been inspired."

454. Those orations which, from being directed against Philip, were called the Philippics, are generally pointed to as the most powerful specimens of Demosthenes's oratory. Various others are extant, of scarcely inferior excellence, and amongst these may be particularly mentioned the orations for the Olynthians, and the orator's defence of himself against Æschines. All of these discourses form valuable additions to the historical records of the period in which they were pronounced. The compositions of Isocrates (born 436 B. C.), one of the most illustrious contemporaries of Demosthenes, may also be referred to here, as having largely contributed to the same object. Isocrates was usually termed an orator, but his discourses came before his countrymen almost always in a written form, as the weakness of his frame and voice rendered him incapable of the exertion of delivering them before a public assembly. Isocrates was, nevertheless, admirably acquainted with the principles of oratory, and taught them, for a long period, with the most distinguished success, to the noblest youths of Athens and Greece. His discourses are of a very high order of composition, and in them he addressed himself sometimes to moral,

and sometimes to political subjects. In his effusions of the latter character, he regularly advocated the cause of peace with Philip, in opposition to the counsels of Demosthenes; and although the eloquence of his adversary was at times irresistible, Isocrates never failed to gain the respectful attention and the applause of his fellow-citizens. Several of the orations of Isocrates are extant, one of the most admired of them being an address to Philip of Macedon himself. The writings of Isocrates are marked by a polished elegance of style and expression, and by the purity of the moral lessons inculcated in them. After a highly honourable, useful, and virtuous life, Isocrates died in Athens at a very great age, being, it is sad to think, one of the few eminent men whom that fickle people permitted to come to a peaceable end. Æschines, Antiphon, and Lysias, merit to be ranked among the orators of this period, whose writings—fragmentary as they now unfortunately are—contribute to throw light on the annals of their country. These men were speakers of much ability, but their names have been thrown into comparative obscurity by the brilliant merit and fame of Demosthenes.

455. Polybius is the next regular Grecian historian of note, in succession after Xenophon. Megalopolis, an Arcadian city, was the place of his birth, which took place 205 B. C. Achaia, on account of the league of which it was the centre, was at this period one of the most prominent of the Grecian states, and the high office of general of the Achaians was filled by Lycortus, the father of Polybius. This gave the future historian every advantage of education, and brought him, from his childhood, into familiar acquaintance with the greatest transactions of the time. Polybius accompanied his father, as colleague, on an embassy from Achaia to Egypt, and afterwards, as he advanced in life, the son had the honour to be sent on a similar mission to the Roman consul, then warring with Perscus, the last king of Macedon. Polybius went subsequently to Rome, where he obtained the friendship of many illustrious Romans, and among others of Scipio, the conqueror of Hannibal the Carthaginian. He, indeed, accompanied Scipio in many of his campaigns. Apparently, Polybius had early formed the

design of writing the history of his own times ; a task which the part played by his father and himself in the affairs of Greece, as well as his own intercourse with the great commanders of Rome, peculiarly qualified him to execute. But he took care still further to prepare himself for his important design. Through the friendship of Scipio, he was enabled to visit Spain, and various other regions, in order personally to view such scenes of the events he proposed to commemorate, as he had not before incidentally beheld. The history which he produced after this laborious preparation, extends to forty books, and takes in all the principal affairs transacted in the space of the fifty-three years preceding the overthrow of the kingdom of Macedon by the Romans, which took place about 168 B. C. The wars and conquests of Rome, then the first power in the world, naturally occupy a large portion of these chronicles ; but Polybius omits no incident of importance that occurred in any quarter of the globe, as far as it was at that time known to Greece and Rome, during the period under his review. His history, therefore, has a comprehensive range, and is rendered a work of extreme value, by the admirable accuracy and impartiality of the narrator. Being himself thoroughly versed in war and politics, he has given such a view of the campaigns of Hannibal and others, as has caused his history to be the delight of military commanders in all succeeding times. His style wants the charm of eloquence, but it is clear, simple, and well sustained. Polybius lived to the advanced age of eighty-two years. His countrymen of Arcadia erected statues to his memory in all their chief cities.

456. Diodorus Siculus, another of the later Grecian historians, was not a native of Greece itself, but a descendant of the Hellenic colonists of Sicily, in which island he was born about half a century before the era of Christ. In his youth, he left his native city of Agyrium, and began his travels, which did not terminate until he had visited the larger portion of Asia and Europe. In these journeys he collected the materials for a historical work, the composition of which occupied him for a period of thirty years, and which he called his *Bibliotheca Historica*. This universal history, for such it was, consisted of forty books, only fifteen of which

now exist, namely, the first five and the second ten. The first five books include an account of the early or fabulous times of the Egyptians, Assyrians, and other primitive nations, while the other extant books (from the eleventh to the twentieth) detail the events that occurred from the time of Xerxes' expedition up to the accession of Philip, father of Alexander the Great, to the Macedonian throne. By the author's preface, it appears that he carried his chronicles up to the conquest of Gaul by Julius Cæsar, which took place in his own era. The loss of the twenty-five books of Diodorus is much to be lamented, though it is probable that the Roman historians who succeeded him have given to the world much of the matter of the missing books. The annals of Diodorus form the chief existing authority upon the subject of Egyptian and Chaldean antiquities, and they are, therefore, exceedingly curious and valuable. He was a writer of much merit, though neither so elegantly perspicuous as Xenophon, nor so scrupulously accurate as Polybius. Living at Rome in the times of Julius and Augustus Cæsar, when the Greek tongue had lost something of its early purity, this historian cannot compete with his predecessors in beauty of diction and style; yet the language of Diodorus falls not very far short of the best standards of old.

457. Contemporary with the preceding writer, lived the historian Dionysius Halicarnasseus, so named from being a native of Halicarnassus, one of the Greek cities on the coast of Lesser Asia. He came to Rome about the time when Augustus conquered all competitors, and founded the empire of the Cæsars. After a twenty-two years' residence in the great city, Dionysius composed a history of the Roman power, for which he had long diligently prepared himself and collected many materials. The last nine books of this work have been lost, leaving only the first eleven now extant out of the original twenty. By these eleven books, the history is carried over the fabulous period of the Roman annals, down to the close of the decemviral government, about three hundred and twelve years after the foundation of the city. The principal value of the annals of Dionysius consists in his detailed account of the antiquities of Rome, and his description of their plays, triumphs, sacrifices, and customs

generally; matters neglected by the native writers, on account of their very familiarity. Besides this useful historical work, Dionysius produced a treatise called *Compositions of Rhetoric*, which places him very high among the students of that noble art. The Halicarnassean historian appears to have spent his days in much honour at Rome, though he ultimately left it, to return, it is probable, to his native city.

458. In the second century of the Christian era, during the reign of the emperors Adrian and Antonine, flourished Arrian of Nicomedia, a city of Bithynia, in Lesser Asia. Arrian seems early to have come to Rome, and to have studied under a noted philosopher, named Epictetus, whose opinions he afterwards gave to the world in two treatises, which have ever been regarded as among the finest expositions of ancient morality. Arrian appears to have been regarded with high esteem by the Roman emperors of his day, and to have held under them certain important Asiatic governorships. He was a voluminous writer, but unfortunately many of his compositions have perished. Seven books, treating of the conquests of Alexander of Macedon, and eight books relating to India, have been preserved, and constitute our best existing authority among the ancients on these subjects. He wrote also a history, in ten books, of Alexander's immediate successors; but an abridgement of these, by a later author, is all that time has spared to posterity. Arrian produced various works besides those enumerated, and amongst others, a history of Parthia, an Asiatic kingdom which made a distinguished figure in the republican days of Rome. Of this composition only a fragment now remains, which, it is to be regretted, is the case with the rest also of Arrian's productions. As an annalist, he stands very high in the estimation of scholars, and was formerly styled the Young Xenophon, from the similarity of his manner to that of the old Greek chronicler. Fidelity is one of Arrian's most notable and valuable characteristics.

459. Appian, a descendant of one of the chief families of Alexandria, in Egypt, came to Rome in the time of the emperor Trajan, or about the beginning of the second century A. C. Appian began to practise the law in the Roman courts, and attained to such distinction as a pleader, that he

was made one of the imperial procurators, and, under Adrian and Antonine, Trajan's successors, was advanced to the dignity of a provincial governor. He wrote a regular history of Rome, from the siege of Troy to the times of the empire, besides various separate and extended accounts of particular wars, civil and foreign, which signalised the annals of the Roman people. Some of these fragmentary compositions are all that now remain of his works. We have a description of the Carthaginian, Syrian, and Parthian wars; of those against Mithridates the Pontine monarch, and the Spaniards; with an account of the civil wars of Rome, and of Illyria. Though Appian's extant pieces relate to matters of great interest and importance, he is not rated high as a historian. He was extremely partial to the Romans, and was apt to degenerate into a mere compiler, from his too unscrupulous use of the works of his predecessors. His picture of the Roman civil wars is his best and most original production.

460. Contemporaneously with the preceding historian, lived one of much greater merit, the able and illustrious Plutarch. He was born at Chæronea, a small city of Bœotia, in Greece. The family of Plutarch was one of the most ancient and respectable in his native place, and all its members were attached to the pursuits of philosophy. Plutarch's tastes were early bent in the same direction, and he had the advantage of an excellent education under an Egyptian, named Ammonius, who had formed a famous school at Athens. The young Chæronean afterwards travelled to Egypt, a country ever full of attraction for inquisitive minds. On his return, he journeyed through all the leading cities of Greece, examining their archives and antiquities, and informing himself thoroughly of their customs and forms of government. What works were the first fruit of his studies, is not fully ascertained; but it appears that he had gained a wide reputation before visiting Rome, which he did in the time of Trajan's immediate predecessors, or about the latter part of the first century of the Christian era. On coming to Rome, the nobility and learned men of the city flocked to hear him read or lecture, and it is probable that he then acquired the friendship of Trajan, who was yet in a private

station. On his elevation to the imperial dignity, Trajan conferred many marks of favour on Plutarch, and raised him to the office of consul. After a residence of about forty years, it is supposed, in Rome, Plutarch finally retired to his native city, to spend there the closing period of his life. He completed, in his retirement, the work upon which his fame is founded—his *Lives of the Illustrious Captains and Statesmen of Greece and Rome*. These lives constitute one of the most charming productions which antiquity has sent down to us. To this hour the work is held as a model of biographical composition, and well deserves to be so, from the impartial, nervous, manly, and unaffected style in which it is executed. Plutarch's morals and piety, also, merit as much commendation as those of any heathen writer. Upon the whole, the lives have perhaps been more instrumental in inciting youth to virtuous and lofty actions, than any other production of Greece or Rome; and no higher eulogium could be bestowed upon them. Several of Plutarch's other works have been lost, but we have still some small treatises—as, for example, his *Symposiacs* or *Table Conversations*, and his *Morals*—which maintain his reputation for ability and piety. He was honoured with the office of chief magistrate by the Chæroneans, and died at a ripe old age, amongst his countrymen and friends.

461. Nicea, a city of Bithynia, gave birth to Dio Cassius, another of the later historians who used the language of Greece. He was born at the close of the second century of the Christian era, and was of a good family, his father being pro-consul or governor of Cilicia. Dio Cassius himself held various offices and commands in Lesser Asia and Africa, under the emperor Alexander Severus and some of his predecessors. In the character of historian, Dio Cassius wrote the chronicles of Rome, from its foundation to his own times, in eighty books, of which those from the thirty-fifth to the sixtieth have alone been handed down in a complete state. The last twenty books, which relate to the only events known to the annalist from personal observation, unfortunately exist only in the shape of an abstract made by one of the early monks. The extant books of this historian are chargeable with much partiality

and credulity. Their chief value lies in the minute revelations made in them relative to the public rites of the Romans, and the mysteries of state in the times of the early emperors. His style is of a superior cast, but, upon the whole, he is not an author of high credit.

462. Herodian is a historian held deservedly in more esteem than Dio Cassius. The time in which Herodian flourished may be gathered with sufficient accuracy from his history, which depicts the events of the Roman empire, from the reign of Marcus Antoninus (who died 180 A. C.) to the accession of Gordian, a period of about seventy years. The historian of this period witnessed in person the chief occurrences which signalised it, having the best opportunities for accurate observation, from his being long attached to the court of the emperors. He came to Rome from Alexandria, the place of his birth, when very young. The history of Herodian is in eight books, and includes the reigns of more than twelve emperors, the soldiery having gained at that time such an ascendancy as to overturn the throne whenever they pleased. Our most authentic knowledge of this stirring era is derived from Herodian, who wrote in a style full of dignity and sweetness, and whose comments upon the events he records are pertinent and instructive. No other productions of his are now extant.

PHILOSOPHERS AND SOPHISTS OF THE FOURTH PERIOD.

463. The chief philosophers of this epoch are those who originated the six schools or sects, respectively called the Academic, the Peripatetic, the Cynic, the Stoic, the Epicurean, and that of the Sceptics. The founder of the first of these, the Academic sect, was Plato, the most illustrious of all the disciples of Socrates. He was by descent an Athenian, but was born in the island of Ægina (430 B. C.) When very young, he gave the most marked indications of genius, devoting himself to the cultivation, chiefly, of poetry and the fine arts. Before he reached the age of twenty, he had composed epic and dramatic poems of considerable length, which he threw into the flames on hearing a discourse from the lips of Socrates. From that moment, Plato resolved to

dedicate his attention wholly to the study of philosophy, and for eight successive years he continued in attendance upon the lectures of Socrates. When that wise and good man fell a victim to persecution, Plato was beside him in his latter days, and afterwards embodied in the dialogue entitled *Phædo*, those fine thoughts on the Immortality of the Soul, which the martyred philosopher poured forth almost in the hour of death.

464. Plato retired, after his master's decease, from Athens to Megara, where Euclid (not the person so famous as a mathematician, but) the founder of a branch of the Socratic school called the Megaric, received him hospitably, along with others whom the death of Socrates had sent into a temporary exile. After a short residence with Euclid, Plato travelled into Italy, Egypt, and other countries, imbuing his mind with the philosophic treasures to be found in each, and finally returned to Athens, to open a new school for the instruction of youth. The spot which he chose for this purpose was a grove which had been the property of a citizen named *Academus*, from whom it was ever after called the *Academy*. Plato's genius and learning speedily attracted to his school crowds of the most distinguished youths of Greece, and even females frequently attended his lectures in disguise. The fame of his wisdom spread so widely, that various kings and communities solicited his assistance in improving the political constitution of their governments. *Dionysius*, king or tyrant of Sicily, was successful in inducing Plato more than once to visit *Syracuse*, his capital, but the monarch's character was too mean and vicious to enable him to appreciate or to profit by the philosopher's instructions. Indeed, the latter was necessitated to fly from the court of *Dionysius* to save his life. Plato continued, with few intervals, to teach in Athens till the time of his death, which occurred in the seventy-ninth year of his age. The personal character of this great man seems to have been not unworthy of the genius he displayed in his writings. It is said of him, that, in a moment of irritation, having lifted his hand to strike a servant, he kept his arm raised, and, being asked by a friend who found him thus, what the posture meant, he said, "I am punishing a passionate man." He exhibited his self-

command on another occasion, by saying to a servant, "I would chastise you, if I were not angry." Reports being circulated by envious rivals to his disadvantage, he said, "I will live so that none will believe them."

465. The writings of Plato, embodying the opinions called the Platonic philosophy, consist of thirty-five dialogues, and thirteen epistles. These works embrace such a vast variety of subjects, ethical, physical, logical, and political, that it is impossible, in a limited compass, to give any connected view of them as a whole. Like many of the ancients, Plato conceives two principles, *God* and *Matter*, to have eternally co-existed in the universe. He views the Deity as an Intelligent Cause, the origin of all spiritual being, and the framer of the material world. Matter, from which all things are formed, is void of form or quality in itself, but is capable of receiving all forms, and is at the same time indestructible. Plato, however, does not regard the Deity as having formed all things by the simple infusion of his spirit into matter, which was the belief of the Stoics. He holds that a third principle exists in nature, which he calls the Divine Reason, or region of Ideas, and that these ideas were, by the energy of the efficient cause, united to matter, to produce sensible bodies. From the vague language in which he usually expresses himself, it is difficult to make out clearly the true character assigned by him to these ideas, but he appears to mean by that term refined forms or archetypes of every material substance found in the visible world, whether animate or inanimate, and whatever may be its form. These ideas of things he regards as the only immutable part of the visible world. Matter is not permanent in form, but these ideas are. They are perceptible only by the intellect, and are the proper objects of science. It is another doctrine of Plato, that the Deity produced an animating principle, which, from its being supposed by him to pervade and adorn all things, the philosopher calls the Soul of the world. From this soul, and not immediately from the divine first cause, the soul of man is derived; and to this secondary derivation Plato ascribes the comparative inferiority of the human soul. As the soul of the world was also debased by its union with matter, the human soul was tainted still

further with imperfection, and in this our philosopher finds the *origin of evil*. When first formed from the soul of the world, however, the souls of men were not immediately lodged in the human body. They enjoyed the presence of the Deity, and were permitted to contemplate the unchangeable ideas of things in the field of truth. Their incarceration in the body clogged and weakened their primal powers, yet, by study and meditation, a part of what they had formerly known recurs to them. Knowledge is thus, according to Plato, a mere recollection, and the more the soul can recollect, the fitter it will be to return to its original habitation. Hence, the whole aim of Plato's philosophy is to teach men to abstract themselves from the material, and approach the intellectual world, which alone contains any thing great and permanent. The abstract contemplation of ideas, apart from material forms, is thus called Platonism. Plato believed the soul to be immortal. Being the principle of life, and giving animation only incidentally, as it were, to the body, it is ridiculous, he conceives, to imagine that the death of the body will annihilate the soul. According to the employment of its rational and moral powers, the soul, he imagines, will be raised to a higher or depressed to a lower state of existence, after its separation from the body.

466. The doctrine of ideal forms, and the belief in the pre-existence of the human soul, were the main pillars of Plato's philosophy. With astonishing ingenuity, he wrought up these opinions with all his speculations upon morals and policy. Many beautiful truths are to be found diffused through his writings on these subjects, but the same fanciful spirit of theory pervades the whole. Nothing could better illustrate the immense benefit done to mankind by the introduction of the inductive mode of reasoning, than the spectacle of such a mind as that of Plato wandering in the mazes of conjecture, from the want of this indispensable guide to truth. Yet his genius shone so brilliantly through all his writings, that no philosopher of antiquity had the honour of attracting so many followers. The Platonic or Academic sect, however, divided itself into many branches, of which the three principal were called the Old Academy, the

Middle Academy, and the New Academy. These divisions were adopted by the Romans, among whom Brutus, Cicero, and Piso, ranked themselves as followers of Plato.

467. Aristotle, the founder of the Peripatetic sect (born 384 B. C.), was a native of Stagira, a town of Thrace, from which he has often been named the Stagirite. He was early initiated in the elements of knowledge, and at the age of seventeen went to Athens, where he began to study under Plato. That philosopher soon discerned the powerful talents of his pupil, and used to call him the Mind of the School. For twenty years, Aristotle continued in the Academy; and when, at the end of that period, its great teacher died, his scholar raised an altar to his memory. Spensippus, the nephew of the deceased, succeeded him in his chair, at which Aristotle, whose name stood so high as to entitle him to hope for the succession, felt so much displeased, that he left Athens, and paid a visit to an old fellow-scholar named Hermias, king of the Atarnenses. Here he remained three years, when Hermias was captured and put to death by the Persians. Aristotle married the sister of Hermias, to preserve her from distress and want, but she did not live long afterwards, and the widower removed to Mitylene. After spending two years here, he went to Macedon, to enter on the education of Alexander, according to a promise made, at the birth of that prince, to his father, king Philip. Alexander was about fourteen years of age when Aristotle became (343 B. C.) his tutor. Their connection continued for eight years, during which time the teacher won the esteem of his pupil so thoroughly, that the latter used to say, "Philip had given him life, but Aristotle had taught him to live well." When Alexander came to the throne, and entered on his career of conquest, Aristotle returned to Athens, and opened a school in the grove called the Lyceum. From his practice of walking here, when discoursing to his pupils, his followers were called Peripatetics (or walkers). But Aristotle continued to correspond with his royal pupil; and Alexander, at the request of his teacher, employed several thousand persons, in Asia and Europe, to collect specimens of the animal kingdom, and sent them to Aristotle, who was thus enabled to write a

history of animated nature. Only ten out of fifty volumes of this work are now extant. Aristotle taught in the Lyceum for twelve years, with such success as to create many jealous enemies. The death of Alexander left the philosopher exposed to the anger of these rivals, who brought a charge of irreligion against him, and succeeded in causing him to leave Athens for Chalcis, where he died in the sixty-third year of his age. His body was carried to Stagira, and there interred.

468. The extant writings of Aristotle, even after various losses, are very numerous, if all that bear his name are genuine. His Logical treatises are usually published in one volume, under the title of the *Organon*. His Physical works comprehend treatises on the Doctrine of Nature, the Heavens, Meteors, Animal Life, Natural History of Animals, Plants, Colours, Sound, &c. His Metaphysics are in fourteen books. In the science of Mathematics, he composed a book of Mechanical Questions, and a treatise on Incommensurable Lines. His Ethical doctrines are expounded in his Greater Morals, his seventeenth book addressed to Nichomachus and Eudemus, his Economics, and other works. He has also a work on the Art of Rhetoric, and a famous critical treatise on the Art of Poetry. Of all these works, the most noted and permanently influential have been those which treat of logic and criticism; and, therefore, the peculiar character of the Aristotelian opinions may be better illustrated by advert- ing to these subjects, than to the general physical doctrines of the same school. The logic of Aristotle, indeed, holds its place yet in modern seats of learning. He was the inventor, or at least the great expositor, of the Syllogistic art of reasoning. A syllogism is formed of three propositions, the two first of which are the *premises*, and the third the *conclusion*. The following is an example of a syllogism: *Every bad man is miserable:—all tyrants are bad men:—therefore all tyrants are miserable.* Here, from the two first propositions, or the premises, the third, or conclusion, is drawn. The application of this syllogistic mode of reasoning is treated of at great length by Aristotle, who considered it an infallible guide in searching after truth. On this as a base, he built up a complete system of logic, which the most

acute minds of after ages have not hesitated to adopt. In like manner, his canons have been long venerated in the art of criticism. For example, the rules laid down by him relative to the unities of the drama, have long been the law in this form of composition, and, though brilliantly broken through by some poets, are no doubt founded in truth.

469. Aristotle's History of Animated Nature has been much admired for the accuracy of the descriptions contained in it. His other works, generally speaking, are remarkable for the extraordinary acuteness of intellect displayed in them. In his opinions upon the origin of things, which have not so much merit as to require special notice, as well as in his general doctrines, he was followed by many able men both of Greece and Rome.

470. The founder of the Cynical sect of philosophy was Antisthenes, an Athenian (born 420 B. C.) This person became a disciple of Socrates, and distinguished himself by severity of manners extraordinary even among the pupils of that simple and unassuming teacher. Socrates did not approve of the raggedness which Antisthenes loved to exhibit in his dress. "Why so ostentatious?" said the master; "through your rags I see your vanity." Antisthenes, however, persisted in his self-denying courses, and in time became the founder of the Cynical sect, which was noted for a profession of contempt for all the elegances of life. The term Cynic is said to have been conferred on them, because, in their snarling style of address, they resembled dogs, though another account of the epithet has been given. The Cynical sect is not so much to be regarded as a school of philosophy, as an institution of manners. What their peculiar tenets were, will be best learned from a few anecdotes told of Diogenes, a pupil of Antisthenes, and the most famous of the sect. Born (414 B. C.) in Pontus, Diogenes was driven into exile in his youth, on account of his father's crimes. Having come to Athens, Diogenes heard Antisthenes, and wished to become his scholar, finding his sour and anchoritic doctrines, it is probable, to be most congenial with his own disposition. Antisthenes was averse to take him as a pupil, and even drove him away with blows; but Diogenes persisted in his design, saying, "Beat me as hard

as you please, if I may be only allowed the benefit of your instructions." Antisthenes could not resist flattery delivered in a style so accordant with his own sentiments, and Diogenes became his pupil. The scholar soon was noted for exhibiting every eccentricity of the sect in an exaggerated form. He went in rags, begged for bread that he might be insulted, and sat in the eaves of the houses under the rain. He would embrace snow statues in winter, and lived, it is generally told, in a tub. All this was done—to report it in its best light—with the view of inuring him to bear all extremes of fortune, and in order to counteract the advance of luxury by his example. Diogenes was rude and unsparing in his speech. Sarcasm was his mode of teaching mankind, if, indeed, he could be called a moral teacher. It is certain that there is a noble meaning in some of his sayings, which constitute the best exposition we have of the Cynical philosophy. The following are some of the best of them:—Some one asked him in what part of Greece he had seen good men; "Nowhere," answered he; "at Sparta I have seen good boys." A profligate person having written over the door of his house, Let nothing evil enter here; "Which way, then," said Diogenes, "must the master go in?" Observing a young man blush, "Take courage, friend," said he; "that is the colour of virtue." In reply to one who asked him at what time he ought to dine, he said, "If you are a rich man, when you will; if you are poor, when you can." "How happy," said some one, "is Calisthenes in living with Alexander!" "No," said Diogenes; "he is not happy; for he must dine and sup when Alexander pleases." Hearing one complain that he should not die in his native country, he said, "Be not uneasy; from every place there is a passage to the regions below." Being presented at a feast with a large goblet of wine, he threw it upon the ground. When blamed for wasting so much good liquor, he answered, "Had I drunk it, there would have been double waste; I as well as the wine would have been lost." Being interrogated what benefit he reaped from his laborious philosophical researches, and his pursuit of wisdom—"If I reap no other benefit," said he, "this alone is a sufficient compensation, that I am prepared with equani-

mity to meet every sort of fortune." Having been captured by pirates at sea, and sold to a citizen at Corinth, Diogenes spent a considerable part of his life in that city. He became the instructor of his master's children, and also took on himself the office of a censor of the public morals. He was visited here by Alexander the Great, who found him, at the age of eighty, sitting in his tub. "Can I do any thing for you?" said Alexander. "Yes," was the reply, "you can remove from between me and the sun." The reply pleased the king so much, that he said, "Were I not Alexander, I would be Diogenes!" Diogenes had not on all occasions the advantage in sharp speaking. Some one, seeing him embrace a statue covered with snow, inquired if he did not suffer from the cold. "No," said the philosopher. "Why, then," said the stranger, "I can see no great merit in what you are now doing." In the presence of some distinguished strangers from the court of Dionysius, Diogenes put his foot upon the robe of Plato. "Thus I trample upon the pride of Plato," said the Cynic. "And with greater pride of your own," justly replied the other sage. Plato used to call Diogenes a mad Socrates, in allusion to the mixture of wisdom and extravagance which constituted his character.

471. He maintained his self-denying course to the last, saying to a friend who would have had him indulge a little, "What! would you have me quit the race close by the goal!" He died, at the age of ninety, by the wayside, as he was travelling to the Olympic games. Of the moral doctrines of Diogenes, the following appear to be founded on truths in nature, while one or two others are too decidedly erroneous to be worthy of commemoration. "Virtue of mind, as well as strength of body, is chiefly to be acquired by exercise and habit." "Nothing can be accomplished without labour, and every thing may be accomplished with it." "Even the contempt of pleasure may, by the force of habit, become pleasant." "Laws are necessary in a civilised state; but the happiest condition of human life is that which approaches the nearest to a state of nature, in which all are equal, and virtue is the only ground of distinction." "It is the height of folly to teach virtue and to commend it, and yet to neglect the practice of it." "The end of philo-

sophy is to subdue the passions, and to prepare men for every condition of life."

472. The sect of the Stoics greatly resembled that of the Cynics, with this difference, that the former abstained from carrying their self-denial to the same extreme lengths in point of dress and habits. At the same time, while the Stoics copied the austerity of the Cynical morals, they endeavoured to introduce principles of a novel order into speculative philosophy. The founder of the Stoic school was a native of the island of Cyprus, by name Zeno, who was born 362 B. C., or about the commencement of Philip of Macedon's reign. His father, a Cyprian merchant, sent Zeno, when about thirty years old, to Athens with a cargo of Phœnician purple, which was lost by shipwreck on the coast of the Piræus. Zeno got to Athens with safety, however, and, having already received an excellent education, his propensity to philosophic studies was quickly stimulated by an accidental meeting with Crates the Cynic, a disciple of Diogenes. The young Cyprian was so well pleased with the doctrines of Crates as to become one of his pupils; but, ere long, Zeno exhibited a desire to wander to other masters. Crates was angry at this, and on one occasion pulled his truant scholar by force out of the academy of Stilpo, a noted logician. "You may seize my body," said Zeno, "but Stilpo has laid hold of my mind." The same tendency to roam from teacher to teacher continued, and the fruit of this was afterwards seen when he gave publicity to his own system, which was a compound of parts taken from many others. When he formed the resolution of opening a school of his own, Zeno chose, for the scene of his prelections, a public porch or portico, called the *Stoa*, and hence the word Stoic, as applied to his followers. Occasionally, also, they were called the Philosophers of the Porch. Here he taught for a long period with much success, exhibiting in his own life a perfect example of the severe morality he inculcated on others. He was frugal in his diet and all his expenses, grave and dignified in his manners, and his attire, though scrupulously neat, was always plain. He died by his own hands at the age of ninety-eight. His suicide arose from his having fallen and broken one of his fingers,

a circumstance which seemed to him a hint that he was no more fit for earth. "Why am I thus importuned?" said he; "I obey the summons;" and, on reaching home, under the influence of a miserable superstition, he strangled himself.

473. The Stoical philosophy, invented by Zeno, teaches that there are two principles in nature, by which, and out of which, all things have been formed. The one of these principles is active, being composed of pure ether or spirit, inhabiting the surface of the heavens, and being, in short, the creative spirit of the universe, or God. The passive principle is matter, which is in itself destitute of all qualities, but is capable of receiving any impression, or being moulded into any form. Both of these principles, in their existing order, are regarded by Zeno as finite and corporeal, or material. Yet, by the operation of the active upon the passive principle, and by their being blended together, matter was thrown into all the various forms which it bears in the universe. The active principle is, as it were, the soul of all things, and is called by various names, Jupiter, Nature, God. The Deity, however, according to the Stoics, is but one part of a great whole, and is subject to the power of necessity as well as matter and other subordinate existences. Of this power of necessity or fate (the grand resource of theorists) no explanation is given, though, by its agency, certain revolutions (resembling the Avatars of the Hindoos, from whom, possibly, the idea was derived) take place periodically in the universe. Fire and water reduce the earth to a chaotic mass; all animated nature is reunited to the Deity; and in this state things continue, until the efficient or active principle restores order anew. This career of destruction and renovation is to proceed endlessly. In the renovation, man is a partaker, for his soul is again united with the body, though he cannot remember any pre-existence. It is remarkable, that this was the extreme point to which the Stoics carried their belief of the soul's immortality.

474. The morals of the Stoics form the most notable part of their system, and are founded in a certain degree on their physics. God being the energy, say they, by which

all bodies are formed, moved, and arranged, man ought to live agreeably to nature, or to the laws by which he sees the universe to be governed. To live, therefore, according to nature, is virtue, which, as it results from operations of the mind, must be held to be resident there. From this the Stoics conclude, that those things only which have their seat in the mind are to be called good or evil. Pain, from not belonging to the mind, is *no evil*. And so, also, with all other affections of the body. In truth, the belief that the mind either *is* naturally, or can by training *be made* a thing so entirely isolated from the body, as to remain unmoved and contented in the midst of all physical excitements and ills, is the basis of the Stoical morals. The more closely the Stoic approaches to apathy, the more perfect is he in his philosophy. It is more honourable to their humanity, than demonstrative of their consistency, that the Stoics inculcate the exercise of many active virtues. For example, though sickness be, according to themselves, really no evil, the sick are to be relieved. But the relief is to be administered with a serene mind and cheerful countenance, as the sorrow arising from sympathy is to be disdained alike with that springing from personal sufferings. Good is to be done, but it should be done from the abstract love of good or virtue, and not to indulge human sympathies. This Stoical self-command, even if the possession and exercise of it were perfectly possible, would extinguish, it is to be feared, all those finer affections on which so much of the happiness of life depends.

475. The Stoics considered dialectics, or logical disputation, to be an important form of mental exercise, and in pursuing this branch of study, they fell into a most ridiculous system of quibbling. One example of this method of trifling is sufficient to depict its true character. Protagoras, a teacher, agreed to instruct a young man in oratory for a large sum, one-half of which was paid in hand, while the other half was to be paid when the pupil made his first successful pleading in the courts. Long after his instructions were concluded, the pupil neither paid nor pleaded, and Protagoras brought an action into court for the unpaid moiety. Both parties spoke for themselves. Pro-

tagoras argued, that whichever way the cause went, the money must be paid. If the pupil lost, the money must be paid according to decree of court; if the pupil gained, the successful pleading would make the money due, according to agreement. The pupil again argued, that whichever way the judges decided, the money ought not to be paid. If he (the pupil) gained the suit, the decree of court would excuse him from payment; if he, on the other hand, lost the cause, the unsuccessful pleading would equally excuse him from payment, according to the first agreement. The perplexed judges came to no determination, and dismissed the case. Such is a specimen of the logical quibbles in which the Stoics and other Grecian sects indulged. Time never could have been more unprofitably wasted.

476. Epicurus, the founder of a famous school of philosophy known by his name, was born (344 B. C.) at Gargettus, a small town in the neighbourhood of Athens. After his birth, his parents, who were poor though of good extraction, went to Samos with a large number of other persons sent by the Athenians to colonise that island, which they had just conquered. The father of Epicurus became a school-master at Samos, and his mother, it is related, added to the income of the family by professing the (not then unlawful) arts of incantation, for the purpose of curing diseases and other objects. Her son is said to have composed songs for her superstitious solemnities, when he was still very young. At the age of eighteen, Epicurus went to study at Athens, and continued there for a considerable period. He subsequently left it to reside successively at Mitylene and Lamp-sacus, in both of which cities he opened a school for the instruction of others in the philosophical doctrines which he was gradually maturing in his own mind. He was not long contented, however, with a provincial reputation. In his thirty-eighth year he returned to the Athenian capital, purchased a garden, and there began to teach his system of philosophy, which was hence frequently called the Philosophy of the Garden. His opinions speedily became extremely popular, partly, no doubt, because they were of a nature to contrast most agreeably with the then prevalent doctrines of the Cynics and Stoics. But the system of Epicurus,

though comparatively mild in its character, was afterwards unfairly represented as countenancing sensual indulgence of every kind. The doctrines of Epicurus, as will be further explained, give no colour to this too common belief, which his name has been abused to perpetuate. His life, also, gave the lie to the charge. He was noted for temperance and continence, and inculcated upon his disciples the necessity of restraining all the passions, if they would lead a happy life. "Over the entrance of the Garden," says Seneca, "was placed this inscription:—'The hospitable keeper of this mansion, where you will find *Pleasure the Highest Good*, will present you liberally with barley cakes, and water from the spring. These gardens will not provoke your appetite by artificial dainties, but satisfy it with natural supplies. Will you not, then, be well entertained?'" Epicurus and his scholars lived together in the most intimate and endeared friendship. He was seventy-three years old when he died, and suffered for some time previously the severest pain, which he declared was entirely "counterbalanced by the satisfaction of mind which he derived from the recollection of his discourses and discoveries." This feeling was certainly most unlike the probable cast of a dying sensualist's reflections.

477. The fundamental tenet of the system of Epicurus was, that philosophy is the exercise of reason in the pursuit and attainment of a *happy life*. As health of body and tranquillity of mind form the basis of this happiness of life, the end of all speculation ought to be, to enable mankind to judge with certainty what is to be chosen and what to be avoided, to secure bodily and mental ease. All studies found to militate against the attainment of these objects, are to be dismissed as valueless. Epicurus regards philosophy as consisting of two parts: *physics*, which respect the contemplation of nature; and *ethics*, which refer to the regulation of manners. *Dialectics*, in which other sects indulged so much, are discarded from this system, as productive merely of fruitless quibbling and cavilling. In investigating into truth, which ought ever to be the aim of the philosopher, there are, according to the system of Epicurus, three instruments by which the judgment may be

assisted : namely, sense, preconception, and passion. In judging, he says, of external nature, the senses present the object to the mind, which perceives it by the faculty of sensation. But in many instances the information of the senses would be of no value, without some notion (of the character of the object presented to the senses) derived either from former impressions of the same kind, or from the instructions of others. Hence, to form a true judgment of external objects, a preconception of their character is often necessary. Passion, as a help to discover truth, refers to moral objects. In judging of these, the only criterion is the affection or passion with which we are driven towards, or drawn from, any object—as pleasure and pain. By the help of these three instruments for forming a judgment—sense, preconception, and passion—Epicurus imagines that he is able to discover all physical and ethical truths.

478. His system of physics is usually regarded as the most ingenious of all the similar speculations of the ancients. According to him, the universe consists but of two existences, *matter* and *space*, which are infinite and eternal. Matter, in its elementary state, is composed of inconceivably minute atoms of various shapes, some being round, while others are square, others jagged, &c. These shapes, however, are not fortuitous, but fixed, and not illimitable. Moreover, these atoms are all possessed of intrinsic powers of motion. Space, again, in its elementary state, is mere vacuity. From eternity, then, Epicurus supposes these infinitudes of atoms to have been flying in all directions through the immensity of space, sometimes repelling each other by concussion, and sometimes adhering to each other from their pointed or jagged construction, exhibiting every possible mode of action, and every possible state of combination. Hence the origin of compound bodies, of immense masses of matter, and eventually of the world itself. Metals, stones, earth, air, water, vegetables, and animal bodies, including man himself, are nothing more, according to Epicurus, than the products of different atomic combinations. The world, thus generated, is continually undergoing change ; its atoms are flying off, and new ones, from the ever revolving multitude floating invisibly through space, supply their place.

But the world is not eternal, as its component atoms are. It began, and must end; and when it shall be decomposed, its atoms will form new worlds. Epicurus also holds our world to be only one of numbers originating in the same way. In the immensity of space, there are also other beings than man, possessed of far higher faculties and powers of enjoyment. These beings he calls *gods*, out of mere deference, apparently, to the religious prejudices of his countrymen, for he makes them finite and created, and ascribes to them no creative or sustaining power in the universe.

479. This summary of the opinions of Epicurus regarding the origin of the world, will show him to have been a supporter of the purest materialism. It is told, that he was led to his first conception of the atomic doctrine by the inability of his teachers to explain to him the nature of Chaos, or that mass of "indigested" matter out of which, according to most of the ancients, the world was composed. "And whence came Chaos?" was the question which suggested itself to Epicurus, and which he ultimately imagined himself to have answered by his doctrine of the fortuitous congregation of mobile atoms, forgetting that the equally difficult interrogatory might still be put, "And whence came Atoms?" It is true that he declared his atoms to be eternal; but the eternity of the rude mass called chaos might have been affirmed with an equal susceptibility of proof. Epicurus views the Soul of man as an extremely subtile substance, yet still material, otherwise it could neither act nor suffer. He even states its component parts to be fire (on which animal heat depends), moist vapour, air, and a fourth principle (the cause of sensation). The soul, thus compounded, pervades the whole body, and is the cause of all its faculties, motions, and passions. The mind he conceives to be a part of the soul, resident in the heart, whence spring those affections that are produced by cogitation. The separation of the soul from the body deprives the latter of sensation, and constitutes death. When this separation takes place, the soul is dispersed into the atoms of which it was composed, and is incapable any longer of thought or perception, just as the eye, when separated from the body, is no longer capable of seeing.

480. The moral philosophy of Epicurus, which was the part of his system most misapprehended, is really the least exceptionable portion of all. Happiness being, according to Epicurus, the end of living, every thing that gives true pleasure is to be pursued, as every thing that gives pain is to be avoided. But, by pleasure, Epicurus does not mean that violent kind of delight which arises from the free gratification of the senses and passions, and which is usually followed by a greater proportionate measure of pain. It is to the pursuit of those pleasures that have no concomitant evils that he directs his followers. A state of perfect pleasure can only be obtained by a prudent care of the body and a steady government of the mind. Temperance, sobriety, continence, gentleness, fortitude, and justice, are the principal virtues which conduce to the maintenance of bodily and mental health; and these, accordingly, must be practised and cultivated by every one who would taste a happy life. Virtue, said the Stoics, is happiness itself; Epicurus held that virtue led to happiness. This, it may be truly said, is a distinction without much difference. The system of Epicurus, of which the preceding are but a few of the leading tenets, found favour extensively both in Greece and Rome. Among the more distinguished Epicureans were Atticus, Pliny, Lucian, and Diogenes Laertius. The Roman poet Lucretius, in his didactic piece on the Nature of Things, gave a beautiful exposition of the philosophy of this sect.

481. Pyrrho, a native of Elea (born 340 B. C.), was the founder of the sect of the Sceptics, so called because their only settled opinion was, that every thing is uncertain. After studying for a time the art of painting, Pyrrho directed his attention to philosophy, and entered the schools of various masters successively. In the company of a sage named Anaxarchas, he afterwards went to India in the train of Alexander the Great, and imbibed from the philosophical system of the Oriental Brachmans many tenets that encouraged his natural propensity to doubting. When he returned to Greece, he established a school, in which he taught that every object of human inquiry is involved in such uncertainty, that it is impossible ever to arrive at the knowledge of truth. His labours in the prosecution of this leading

idea were chiefly directed to the exposition of the fallacy of other systems. Though there does not appear to be much utility in this scheme, Pyrrho argued with so much subtlety of reasoning and perspicuity of language, that he gained the profound esteem of all Greece. It was said of him that he carried his dubitation so far, as to render it necessary for his friends to attend him closely in his walks, lest he should doubt the existence of a precipice or an approaching carriage, and so end all mortal doubts at once. Pyrrho's life, like that of many of the Grecian sages (of whose temperate habits the circumstance is no weak proof), was extended much beyond the common term. He reached the age of ninety, and was honoured with a monumental statue by the people of Athens, as well as by the Eleans. Both among his countrymen and throughout the other states of Greece, Pyrrho had many pupils, who at first called themselves the Pyrrhonic School, but got the name finally of Sceptics.

482. The doctrines of this sect do not merit any lengthened notice. Pyrrho's system of doubting was an extension of the confession of Socrates regarding the small amount of human knowledge. But Pyrrho was imbued with a very different spirit from the modest one which dictated Socrates's avowal. The sceptic professed to have long in vain sought to discover the nature of truth and virtue, and, at last, to have found that they had no existence; a discovery which produced that comfortable insensibility or apathy, which he declared afterwards to be the true source of happiness. Carrying the same doubts into all regions of philosophy, he finally invented a mode or modes by which the truth of all propositions whatever might be disputed. Pyrrho's system had no other merit but that of originating in his followers the apathetic happiness alluded to, and it most certainly had the demerit of tending to unsettle all good principles, and to fill the mind with darkness and distrust. The sect had few followers, yet it had an existence both in Rome and, in later times, in Alexandria.

483. These are the philosophical sects of this epoch which attained to the highest distinction, and exercised the most durable influence on the world. Various other schools, such as the Cyrenaic, Megaric, and Eliac, attained to considerable

celebrity while their founders lived, but afterwards sank into oblivion. On the whole philosophy of this age, one remark may be made. It was the creation of fancy, unsupported by observation and experiment. It is impossible to rise from the perusal of the writings of Plato and Aristotle, without feeling more and more deeply the immense value of the benefit conferred by Bacon on mankind, in teaching them, that inductive reasoning, or the deduction of general conclusions from a multitude of ascertained facts, is the only path to truth. Without this guide, the greatest of the Grecian philosophers wandered in a maze of error. And such must ever be the result of attempts to generalise, without the previous discovery of individual truths.

ARTISTS OF THE FOURTH PERIOD.

484. The arts of painting and sculpture did not decline in this age from the excellence to which they had been previously brought by Parrhasius, Phidias, and others. Among those who distinguished themselves as painters, Zeuxis, Timanthes, Pamphilus, Nicias, Apelles, and Eupompus, stand in the first rank. Zeuxis was born, it is said, at Heraclea. His pictures of Hercules strangling the serpents, of Juno Lucina, and of Jupiter surrounded by the other gods, are mentioned by the ancients as having been consummately beautiful. The most famous piece of Timanthes is his Sacrifice of Iphigenia, one point in which has been thought to indicate the highest skill. Instead of endeavouring to portray on the canvass the features of Agamemnon, the father of the victim, Timanthes made him veil his face with his robe, thus leaving the conception of the parent's agonised expression of countenance to the fancy of the spectator. Pamphilus, and the other painters named, are represented as having produced many pieces not inferior to those of Zeuxis and Timanthes. Apelles was the painter of Alexander the Great, who generously gave him the hand of a young lady with whom he had fallen deeply in love, on being employed to take her portrait. The Greek painters possessed but four colours—white, red, yellow, and black. It has been generally believed that they could not, with

these limited tints, delineate nature in all her various aspects; but the opinion of one of the greatest of modern painters (Reynolds) leans to the other side. He imagines it to be quite possible to fulfil every purpose of the art with the colours mentioned.

485. Praxiteles was the most eminent of the later Grecian sculptors. He excelled in the soft and beautiful, as Phidias did in the grand and sublime. The principal works of Praxiteles were kept at Athens, but the Venus of Cnidus was the most celebrated of all the productions of his chisel, and for a long period of time attracted visitors from all quarters of the world. The statue was executed in Parian marble, and stood, according to the account of a spectator, in a temple dedicated to the same deity. From the description, the sculptor appears not only to have presented a form of exquisite symmetry, but to have given the stone something like the softness of flesh. Polycletus was another distinguished cultivator of the art of statuary in this age. A figure of Argive Juno, of colossal proportions, and composed of gold and ivory, was his most famous work. Camachus, Naucides, and Lysippus, were also great sculptors of the time, and combined to fill the temples and public buildings of the Grecian cities with models of beauty and grace, executed sometimes in marble, and sometimes in bronze. That ancient writers have not eulogised too highly the works of these sculptors, is proved beyond all doubt by the perfection evinced in the few relics now extant of Grecian art. If not from pity for the sufferings of the Greek people, from interested motives, at least, mankind may regret the accumulated evils which fell upon the land, since they have been the means of obliterating from the face of the earth so many of the grandest and most beautiful creations of human genius.

THE END.

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